What is the universe? A divine calculator, an endless collision machine, or perhaps a living algorithm still in training?

If everything is mathematics, where does God fit? If everything is a machine, what is the place of humanity? And if everything is predetermined, what is the meaning of freedom?

Through logical experiments, narratives, and provocative ideas, The Hub Beats of Atomic Gears invites us to rethink what God is, what it means to be human, and how the gears of history and matter turn relentlessly within us and around us.

A book that offers no answers. Only the challenge to think, and the risk that you may never be the same again.

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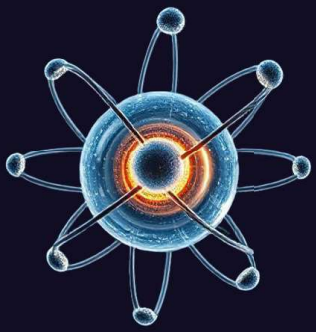
THE HUB BEATS OF ATOMIC GEARS

by

Roy Bott



Translation and scientific editing:

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De Meter - *Atmospheric chemist*

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WARNING!!

This book can cause mood changes, including but not limited to intense fear, suicidal thoughts, or self harming behaviors. It may also kill your unborn child. If you notice bizarre brain behavior, forget what you read, and get back to your comforting ideas. If symptoms persist, seek professional help.

ALL CHARACTERS AND EVENTS IN THIS BOOK, EVEN THOSE BASED ON REAL PEOPLE, ARE FICTIONAL.

Welcome to wonderland!
Welcome to the machine..
Have a cigar,
and think for yourself..

Introduction

The story I convey does not belong to me. The ideas that compose it have long been expressed, yet no one has been able to arrange them in the correct order. To connect, as we say, the dots. I will not boast that I have accomplished this impeccable, sought-after connection, firstly, because this book is merely the beginning in that direction, and secondly, because I was not alone. In reality, a single human brain alone is not capable of accomplishing this task, especially when starting from scratch. There are so many factors to examine and integrate that it will soon burn out from within.

It is no coincidence that the greatest brains in history are, more or less, burned out, or as you would say, possess a notable measure of madness. The positive aspect is that each one makes the task of the next slightly easier, and although their work is buried amidst various alternative ideas and misleading words of others, I will boast that from a young age, I could distinguish those who speak because they have something to say, from those who speak simply because they enjoy speaking. What initially kept me alive, therefore, was the contribution and work of all those eccentric individuals, to whom we will specifically refer later, and who made the problem significantly simpler for my own brain.

Nevertheless, the problem I had to solve was not simple, nor did I have all the information at my disposal. Thus, I am not certain if I managed to emerge entirely unscathed, nor if my story bears any coherence. In fact, I came perilously close to madness and burnout when I received an unexpected visit from two distinguished scientists of our era. Memphis and Inja, as deus ex machina, arrived at precisely the right moment to assist me with my problem. Indeed, my problem was also theirs, and that night the three of us managed to exchange our ideas and connect the dots, as I will soon present to you.

We therefore do not ask the reader to believe us, but to judge us. To fill or to expose logical gaps. To refute or to prove our story with elegant figures and mathematics.

God

Let us begin with God. God is the creator of the machine that we humans call the universe. Although we currently lack sufficient evidence to discuss His moods or predispositions, and although our aim is to understand the functions and rules governing the machine's operation, we will first devote a few paragraphs to reflections on His capabilities and desires.

A fundamental question is whether the machine constitutes part of the body of God, as our brain does, or whether it is an external device employed at will, like a pocket calculator or a computer. In both cases, the machine must possess certain inputs and outputs. In the first instance, the inputs of the machine would be connected directly to the input organs of God, while the outputs would be connected to the output organs of God (e.g., eyes and hands, respectively). Although we lack the capacity to define the exact form of God and the nature of His input and output organs, it is plausible that we may ascertain whether the universe exists within or outside His body. This is because each problem necessitates a slightly different mechanical approach.

Initially, however, we lack an exact understanding of the mechanism by which the universe's inputs and outputs function. In the case of the outputs, this is easily addressed, as they do not require interaction. God can read the positions of galaxies without affecting the universe, and based on these positions, He might move His hands or read something on a screen (in the first and second cases, respectively). The fundamental problem, however, lies with the inputs, as these must intervene in some metaphysical manner with the universe we observe. Either through the input or output of matter, or in the form of a force or energy that would metaphysically move a galaxy. That is, without obeying the known laws of physics.

Unfortunately, we have not observed any such interaction, which leads us to three possibilities. a) the metaphysical interactions are so subtle that they cannot be measured with the existing scientific instruments; b) metaphysical interactions occur sparsely (e.g., once every 1,000,000 terrestrial years); or c)

they never occur; on the contrary, the sole information input into the universe took place only once at the moment of its creation. This absence of observable inputs, and particularly case c, makes it, in our view, more probable that the universe exists outside the body of God. This is because if God operates with the universe within Him (as a brain) and with just a single phase of data input (case c), then He is merely a complex mechanical robot performing rhythmic movements of His tentacles, lacking the capacity to interact with and learn from its environment. Alternatively, what we call the universe is merely a sub-circuit of the brain of God, where it functions as a kind of simple timer.

I would not wish to deter anyone from investigating whether a, b, or c holds true; however, I personally incline toward the scenario in which the universe exists outside the body of God and operates according to possibility c. In other words, it is a calculating machine which God can utilize at will. The important point is that we do not need to define God to understand this machine, nor to determine whether it exists within or outside Him. The fundamental problem that practically limits us is time, because, especially in the case of scenario b, if something metaphysical occurs so infrequently, we are compelled to ignore it until it happens.

The operating principle of this cosmic calculating machine is exceedingly simple, and its purpose is to solve mathematics for God. The fundamental method upon which its entire operation is based is called Mathematics Through Collisions (MTC). Do not be alarmed or surprised by this statement, for as we shall see, everything around us, both animate and inanimate, is defined and described by math. Through interactions, or more precisely, collisions, structures become increasingly complex and display ever more intricate mathematical properties. Indeed, we can state with relative certainty that the universe, as a machine, has not yet reached the end of its training, but is currently undergoing the phase of its creation, given that the collisions persist and the math grows increasingly complex.

The foregoing is quite logical if we regard the universe as an external apparatus of God, which autonomously trains un-

til it attains the desired outcome. You can conceive of it as an algorithmic language model (such as ChatGPT). God loaded a vast amount of information and books at startup, and the model is being trained autonomously until it attains the requisite level of knowledge to serve Him. On the other hand, if we consider the universe as part of God, then either God himself is in development, and His brain becomes increasingly complex over time, or complexity increases due to His continuous interaction with His environment, which allows for some introduction of data in our universe, as we defined in scenarios a and b.

Before we conclude the matter concerning God, allow me to state that the probability of God having complete knowledge and control over the functioning of the universe is negligible. More precisely, it is equally negligible as the probability that you, dear reader, possess complete knowledge and control over the wiring of your brain or your computer. It is possible that He can, but He has more serious matters to attend to, such as relaxing and having a beer.

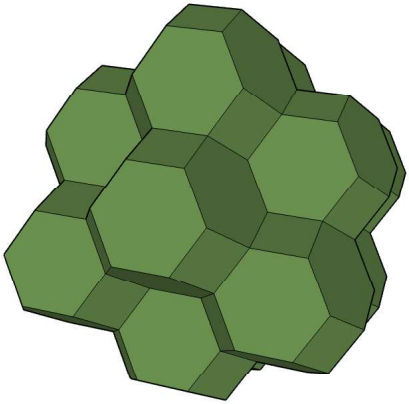
Personally, I believe that God is indeed made in the image and likeness of humans. Not in appearance, since he may have twelve eyes and eight hands, but rather in his psychological constitution. He is, in other words, more or less an imbecile, scarcely capable of constructing an automated calculator, with the primary aim of delegating to it the resolution of His problems, so that He can remain as idle as possible.

This chapter was nothing more than a plausible conjecture, and its purpose is not to persuade you. The purpose is to enable you to think independently. Whether God is singular or multiple, whether He is good or evil, whether He bears responsibility for all things or not, as well as whether He is cognizant of the existence of us, the anthropomorphic apes, does not constitute part of this book.

Machine

This chapter rightfully belongs to Memphis. The fish that discovered memory, and through it, for the first time, managed to accumulate ideas and knowledge beyond his small and insignificant life. Thus, over hundreds of thousands of years, he came to understand the manner and purpose of the operation of what we humans called, much later, the universe. As we have stated, the universe is a machine with inputs and outputs, even if the inputs were provided only once at the moment of its creation. Its fundamental characteristic, however, is that it can independently identify the problem it must solve through the aforementioned, subversive method, Mathematics Through Collisions.

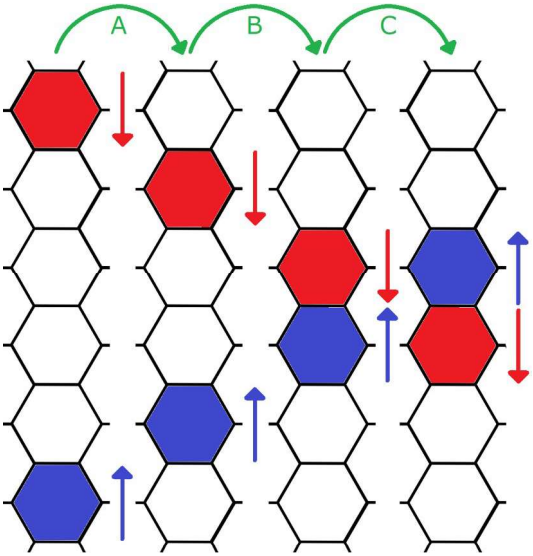
But let us first consider the principles of its operation. Imagine a three-dimensional structure composed of memory locations. You can imagine each memory location as a small box, capable of retaining its contents, which may either contain something or be empty. These boxes assume the form of one or more geometric shapes, which can fill the space as tiles. Cubic tiles, rhombic rhododendron tiles, or truncated octahedra, are a few examples of such shapes. Ideally, each memory location should be equidistant from all its neighboring locations in any direction, similar to a two-dimensional honeycomb, yet this can never be true for all possible angles and desired directions. Each tile (memory location) may be empty (0), contain a positive value (+1), or a negative value (-1). We may therefore designate these states as unit charges. The plus (+1), the minus (-1), and the null (0).



The machine operates with clock pulses. At each pulse, every charge must move to an adjacent memory location. This velocity of one memory location per pulse corresponds to the

speed of light and, in fact, these unit charges represent the simplest form of a photon. It is impossible to determine the duration between each beat of the machine, as this interval does not influence its internal operation. This operating clock rate can only be defined and compared relative to the time frame of God. We can only define the dimensions of the tiles, according to our own units of length, in conjunction with the observable speed of light.

The direction of motion of each charge will depend on its past direction according to Newton's inertia law; however, each charge will be influenced by the electrical forces it experiences due to the other charges that may possibly exist at nearby memory locations, according to Coulomb's law. The movement of electrical charges generates a magnetic field according to Ampere's law, which in turn influences the trajectories of the charges. From the foregoing, it should be clearly understood that each memory location does not merely remember its content regarding the state of charge (+1, 0, or -1) but also the previous position of each charge or its direction of motion.



Finally, in a scenario where two charges must occupy the same memory location, the machine will place them in adjacent ones, since each memory location can only store a single charge. As a consequence, if two charges are traveling in opposite directions, converging towards the same tile, the machine will allow them to exchange memory locations. Those exceptions, or rather violations of the electromagnetic laws and the laws of

motion, combined with the geometric non-uniformity of the memory tiles across different angles and directions, give rise to quantum mechanical phenomena, such as the tunnel effect.

The above fundamental rules fully define the operation of the machine and permit the creation of increasingly complex structures through simpler interactions, or rather, collisions. They also align with the view that the machine is at the stage of creation, or more precisely, during its training. A fundamental question at this point concerns what the memory of the machine contained at the point of initiation. Given that we have not observed the creation or destruction of charges, we must assume that these were placed in certain positions from the outset. Without intending to deter the reader from exploring any metaphysical genesis or annihilation of charges. Yet, for the rest of this book, we assume that the memory of this mechanical universe already contained, at the moment of its initiation, a series of data encoded in a language composed of plus, minus, and null.

For example, a human book is black scribbles on white paper, and it conveys meaning to us. In the same manner, God encoded information in a language and a series of symbols composed of plus, minus, and null, which He loaded into the machine during startup. It is not very different from the way we humans train our language models. We input a series of books into the algorithm, which must autonomously comprehend the meaning of these black scribbles, to eventually handle them and respond to our peculiar inquiries.

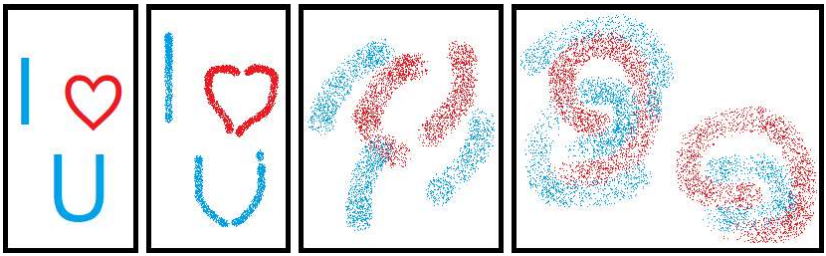
I will not claim that small, simian-like beings reside within ChatGPT, serving us, as those human algorithms are considerably primitive compared to the machine described in this chapter. In reality, our algorithms resemble a machine devoid of any capacity for further learning through interactions. Like the tentacle God of scenario c, who can only perform predefined dances and reflexive movements with His limbs.

Matter

As stated, the initial charges placed within the machine continuously move at the speed of light. Thus, in the beginning, everything is light. Unfortunately, their continuous and eternal motion, along with the simplicity of the mathematics they bear, prevents them from learning or acting toward the solution desired by God. In reality, during these initial moments after the machine's startup, the charges throughout every corner of the universe collide violently, somewhat akin to what we term 'The Big Bang'. This collision is, of course, not real, since charges can never occupy the same memory location, nor does it occur at any specific point in space, such as the one assumed to be the center of the universe.

Accordingly, depending on the form and position of the information originally introduced by God, there will initially be a repulsion of homogeneous clusters of plus or minus, followed by localized violent vortices at the points where plus clusters approach minus clusters. Everything happens in accordance with the laws of the machine, that is, electromagnetism as formulated by Coulomb, Ampere, and Maxwell.

Given that all movements of the charges are reversible, or more precisely, each step is deterministic, one could retrace the steps in reverse order and reconstruct the original message despite the relative chaos that soon ensues, and despite the quantum violations we described previously. It is quite possible that God practically desires something of this kind, given that the machine must determine by itself the problem it has been tasked to solve.



Although these primordial spiral formations manage to remain in place, as opposed to traveling incessantly at the speed

of light (which, as we shall soon see, is a fundamental property of matter), we cannot yet classify them as matter. In practice, they remain photons swirling, and the situation is quite fluid and mutable. Within these spiral formations, however, there exists the possibility for more complex structures to emerge, with more complex properties, since in practice, it constitutes our first collision, and as stated, the operating principle of the machine is the creation of more complex mathematical structures through collisions of simpler ones.

The first and smallest stable structure that can be characterized as matter is therefore a coalition of certain plus and minus charges, arranged to enable matter not only to maintain its relative position within the machine, and to not always move at the speed of light, but also to exhibit some relative resistance to impacts or collisions with free charges and other analogous material structures. It is thus necessary to possess a corresponding durability over time. Before examining the fundamental structure of matter, which we will call 'Planck', it should be noted that each of the original spiral formations will exhibit some asymmetry in the number of plus and minus components involved.

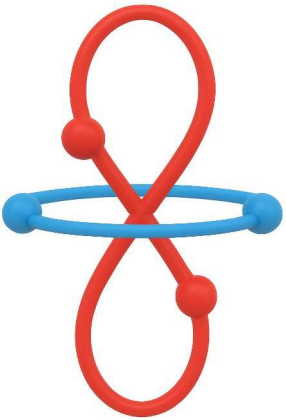
The plus-minus asymmetry is because the information introduced into the machine upon startup exhibited a similar asymmetry, just as human letters are generally not symmetrical. The result of this is that we have spirals with a predominance of positive charges and spirals with a predominance of negative charges. This asymmetry will determine the form of the Planck units that prevail in each respective spiral. In reality, these correspond to two alternative forms of Planck: the plus Planck and the minus Planck, which we humans have designated as matter and antimatter.

In practice, they exhibit no difference in the mathematics they embody or the structures that the collisions between them can generate. If God were to suddenly reverse all the pluses and replace them with minuses, and vice versa, we would observe no difference, as long as all substitutions would occur between two consecutive clock beats of the machine. Therefore, in our uni-

verse, some galaxies are composed of matter, and others of antimatter; for this reason, we observe certain galaxies to approach and others to move away from one another.

Now imagine a charge, either positive or negative, which remains stationary at a specific memory location, contrary to the machine's rules. Then, an opposite charge could revolve in a circular or elliptical orbit around it, just as the Earth revolves around the sun. This would enable those charges to maintain their position in space and time. Unfortunately, however, everything must move, and soon the central charge will depart, dissolving the complex into the two constituent photon charges that originated it.

The solution is feasible due to the three-dimensional structure of the cosmic memory, which permits two orbits in perpendicular planes to combine and generate the simplest form of a Planck particle, comprising a circular orbit shaped like a ring (O), and an orbit shaped like an eight (8), formed respectively by plus and minus charges. Whether it is constructed with plus on orbit O and minus on orbit 8, or vice versa, depends on the initial predominance of plus or minus in the galaxy spiral where we are situated.



This Planck structure is relatively capable of withstanding collisions with free charges and can survive through time and space, as the charges constituting it are trapped within the orbits. Its resistance to collisions will primarily depend on its size and on the number of charges involved. In contrast, its durability over time depends on the precision of the orbits the charges follow. This is because the Planck particles may disintegrate after some time if their orbits are not flawless (e.g., Muons). Yet, all the known particles under the standard model of particle physics follow this logic, with the orbits becoming increasingly complex as more charges are involved, and as the particles grow larger.

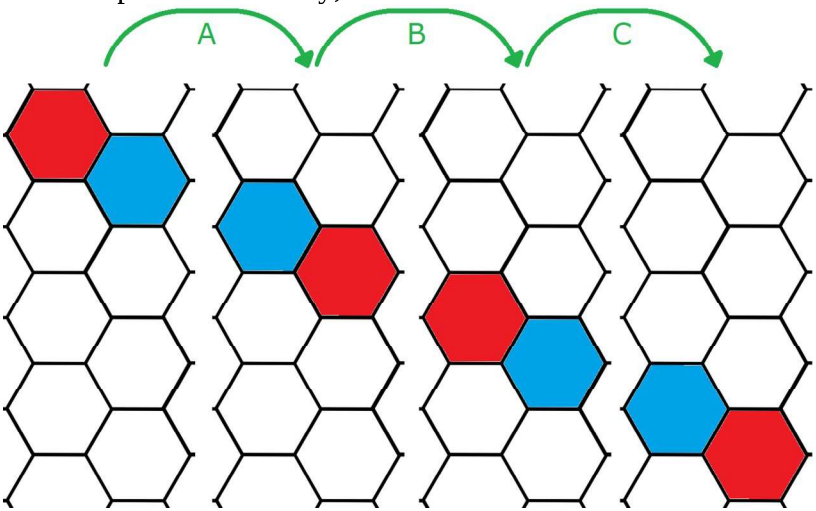
Others

As previously mentioned, the Planck particles may exhibit varying degrees of stability over time, and indeed, this constitutes the primary problem they address. This instability arises not only from the potential minor imperfections in their orbits at the time of their formation but also due to the imperfect geometry of the cosmic memory itself, which is constructed by the geometric tiles. In practice, the smaller a Planck is, the more susceptible it becomes to the imperfections of the memory, because the moment an orbit lands slightly beside where it should be due to interaction with adjacent Plancks or charges, it will then dissolve back into free photon charges.

Consequently, the Planck can exist at specific, more or less discrete levels, or more precisely, radii of orbits, thereby exhibiting tolerance to minor displacements of the partial memory positions without disintegration. These levels correspond more or less to the quantized electron orbits as established by Bohr. Furthermore, it must be asserted that at least two charges must move anti-diametrically within each orbit for reasons of stability and symmetry, so that a mathematical center always exists, enabling the final particle to subsist. These diametrically opposed particles, in practice, follow the same orbit but in opposite directions. Certainly, this pertains to the smallest conceivable Planck. The larger particles are composed of a considerable number of charges arranged in multiple orbits; the larger the particle, the greater the number of charges involved in its formation and the greater its resilience against time.

Within these spiral structures that collide, all manner of particles are produced. Some are less stable, others more so. The more stable they are, the longer they endure over time. Conversely, the unstable particles disintegrate again into separate charges. Thus, they once again participate in the collisions of charges, having the potential once more to create a distinct particle. However, aside from Planck particles and free charges, there is also the creation of symmetrical photons involving the participation of multiple charges. These are collaborations between plus and minus charges, which travel together in straight,

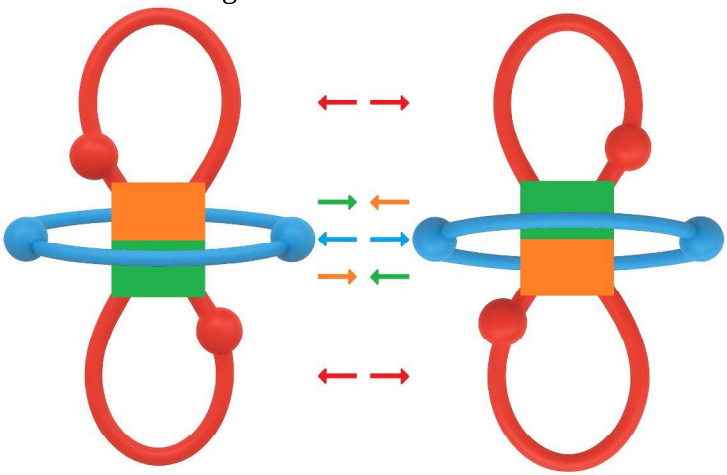
sinusoidal orbits. Thus, they manage to acquire a neutral charge, enabling them to travel between the Plancks and the clusters of plus and minus charges relatively unhindered. In contrast, the free photon charges are attracted with powerful forces by a cluster of opposite charges and soon become confined within this spiral. Practically, free charge photons are shortly trapped by the galaxy swirls, while photon assemblies are the neutral photons we observe. In these assemblies, significantly more than one pair of charges can participate, and this affects the energy that the final photon will carry, and thus its color.



Thus, shortly thereafter (relative to the cosmic time), the initial galaxy spirals structure almost all of their charges in the form of conjunctions of plus and minus, whether particles or photons. As stated, particles exhibit a relative tolerance to collisions; however, this tolerance applies primarily to collisions with smaller particles and free charges. The enormous pressures to which they are subjected by the enormous spiral cloud compel them to collide again and to disintegrate once more into free charges, or to form larger Planck structures. Thus, soon, and especially at the centers of the galactic spirals, clusters emerge, burdened by larger Planck entities known to us as protons and neutrons. Neutrons are impeccable Planck structures, with an

equal number of positive and negative charges; however, the protons exhibit a deficiency of charges in the eight-shaped orbit (8). This is possible because the ring orbit (O) is generally more stable than the eight-shaped orbit, and thus a small deficiency is permitted. The opposite case is not feasible, and a potential excess of charges in the 8 orbit will also dissolve the O orbit, and ultimately the particle.

A characteristic of those prot and neutr beings (the part 'on' in 'proton' means 'being' in Greek) is their stability in interactions with phot ons, as well as in collisions between them, provided these do not exceed certain thresholds of speed or pressure. Precisely, the Planck structure itself allows particles to repel collisions between isometric partners (e.g., between two prot ons) without actual interaction. This occurs due to the oriented magnetic and electric properties of their orbits. Specifically, the circular orbit O generates a magnetic field, causing the particle to behave like a magnet. Conversely, orbit 8 does not generate a magnetic field because the diametrically opposed charges are moving in opposite directions. These internal magnets cause the particles to align when they approach closely, and thus the particles begin to repel one another due to the electric forces between their constituent charges.



Chemistry

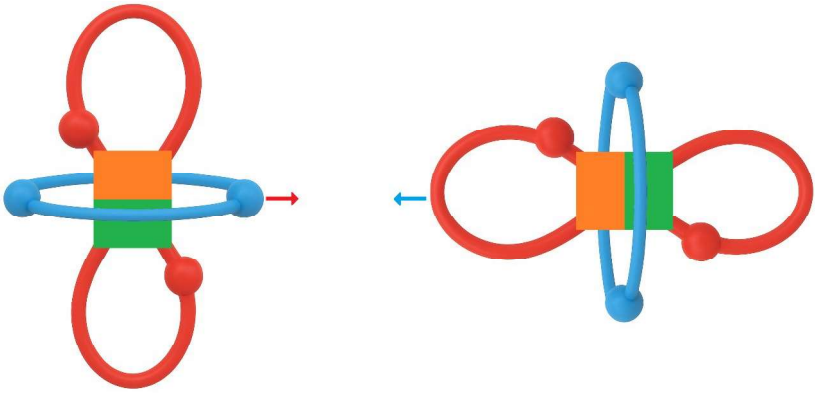
Sooner or later, the initial spiral clouds of free positive and negative charges condense into large lakes of conjunctions. Whether these are Planck particles or photons. These lakes are called suns and represent the first chemical laboratories of the cosmic machine. The property of Planck particles to not move at the extreme speed of light permits them to engage in weaker collisions, which succeed in creating complex Planck combinations that we humans refer to as chemistry. The most important aspect, however, is that each new form emerges with increasingly complex mathematics; therefore, it exhibits a greater number of properties and increased complexity.

We have already referred to the ability of prot and neutr beings to elastically repel their like partners. We can conceive of those interactions as the effect of an ideal spring, which would repel the two Plancks back toward the direction from which they came. We therefore observe that the Plancks are, in a manner of speaking, masters of the space they occupy, at least as long as the speeds of the collisions do not exceed a certain threshold. What is important, however, is that they introduce new types of forces which, according to the standard model, correspond to the strong and weak nuclear forces as well as gravity.

According to the laws of the machine, the only interaction forces are electromagnetic, as described by Maxwell. However, the complex structure of the Planck entities makes these electromagnetic interactions considerably more complex. The distance between them, as well as their relative alignment, directly affects the manifestation of electromagnetic relationships, leading humans to conclude that they are fundamentally different. For example, despite the predominance of positive charges in the Planck protons of our galaxy (matter), whereby one would expect them to repel each other due to their exceeding positive electric charge, we observe that this depends on their respective orientation.

Let us consider the example of the ideal gas, as studied by Boyle, Marriott, and Lussac. It concerns a lake containing only prot ons, that is, hydrogen nuclei. Although the machine

still resolves the underlying electrical and magnetic relations, the charge-bearing entities now consist of combinations of positive and negative charges. Thus, one side of them may appear positive, and the other negative. This, combined with the exponential attenuation of electromagnetic forces according to Coulomb's law, renders the situation considerably more complex. For example, given that the prot ons are free to rotate within our solar lake, there will be attraction between them when positioned perpendicularly, because the nearest points in this configuration carry opposite charges. One being displays its positive side, while the other displays its negative side.

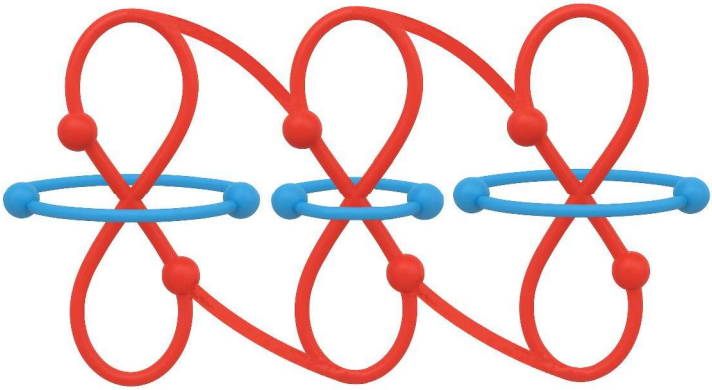


However, due to the presence of all the other forces, this attraction between the Planck particles is not equally strong as the attraction between a purely positive and a purely negative structure; therefore, we humans classify it as a distinct type of force, which we call gravity. In fact, all matter in our galaxy is predominantly positive, owing to the dominance of positive charges; however, the negative ones move in larger eight-shaped orbits (8) with significantly larger diameters than the ring (O) orbits. Thus, there is always some attraction even at the cosmic levels, which, as mentioned, we call gravity. Similarly, in a galaxy made of antimatter, gravity will once again be present, but due to the opposite carriers and interactions.

When two Plancks reach a sufficiently close distance, then the small magnet within them (due to the orbit O) will com-

pel them to align, resulting in their repulsion as demonstrated in the previous chapter. This form of force is known as the weak nuclear force according to the standard physics model; nevertheless, it is simply a directed interaction among these complex Planck structures.

This weak nuclear interaction, or force, is, as we have stated, a spring that will expel the Plancks back to their origin, and this poses a problem because the collisions are now spurious and fail to generate new complexity. The prot ons within the ideal gas cannot collide and produce a subsequent entity, something mathematically more complex, as is the objective of the cosmic machine. The reason is the predominance of positive charges in their O orbit, which prevents them from coming sufficiently close. The solution is provided by the neutrons, which do not exhibit this imbalance. Consequently, they succeed in approaching more closely and achieving a new form of bonding, or, in other words, a new form of force, known as the strong nuclear force.



In reality, the minimization of this distance through the contribution of the neutron allows them to share the orbits of their negative charges, thereby locking together. This constitutes the first chemical reaction, and in this manner, the production of all elements of the periodic table occurs within these primary chemical laboratories, the suns. Helium, lithium, beryllium, etc, etc.

Tranquility

Unfortunately, the solar laboratories are quite violent. Less violent than the initial spiral clouds of free charges that formed them, but sufficiently violent for the next stage of collisions. For subsequent, more complex structures to be created, greater tranquility is required. This is because the more complex the structures, the more fragile and incapable of withstanding strong collisions and violent vortices they are.

Therefore, the next stage does not occur within the solar chemical laboratories, but rather in smaller fragments thereof, the eorites, which in Greek translates as floating objects. Those floating fragments originate either from explosions and collisions of the primordial suns or from the condensation of the remaining swirling charges around a formed sun. They are less massive, thereby creating a series of cooler bodies known as planets, meteorites, or comets. These, by being smaller, constitute the new chemical laboratories, where lower pressures and reduced temperatures prevail, that is, collisions occurring at lower speeds. In the case of planets orbiting a sun, there exists a novel collaboration between these two chemical laboratories, which permits the transfer of structures from one to the other. These structures are primarily photons, which can travel faster and easily escape from their laboratory, as well as other, slower particles, which are ejected as a result of explosions.

At this point, it must be stated that the vast majority of the initial free charges have previously participated in some Planck or photon union. This means that they have been arranged in a manner that groups a specific number of charges into packets. When a Planck entity or a portion of it disintegrates into photons, these will then possess a specific structure and energy, characteristic of the interaction from which they originated. For example, a neutron can lose some charges and, in this way, transform into a proton. These charges will travel as photons but will contain the precise quantity of charges required to transform a proton into a neutron. Therefore, if it collides with a different proton, it is quite likely to be absorbed and to convert it into a neutron.

Those formations, or unions of charges with specific configuration and energy, can be regarded as the earliest form of language, since a receiver will be able to discern, to some degree, from which collision they originated. For example, this is the method by which scientists detect the presence of elements in remote suns and planets. They can identify these unique signatures of each element or interaction, and can state with certainty that a proton has transformed into a neutron in a distant corner of the universe.

We will not assert that the protons communicate with the neutrons through this language, as they lack any means to respond to it. In reality, photons are merely carriers of collisions at this stage. A proton can interact with a neutron without being in close proximity, via this linguistic carrier. This is important because, as is known from chemistry, many reactions require the involvement of photons, especially in the more tranquil chemical laboratories, the planets.

In these planetary laboratories, therefore, and due to the exceptionally lower speeds prevailing, new forms of forces may act, which, being weaker, could not function within a sun. Thus, we have the formation of molecules, that is, unions of individual Plancks, as well as the formation of solids and crystals. For example, water is made of two hydrogen Plancks and one oxygen Planck, and we can see their union forming in a similar way that the neutron enabled the union of two protons in the previous chapter. In a similar manner, we have the formation of solids and crystals, such as ice.

In fact, all the aforementioned unions that form molecules and crystals are founded on the same logic of shared negative charges (for matter), as demonstrated at the conclusion of the preceding chapter. The difference lies in the number of the shared negative charges, as well as in the relative size of the participating Plancks or molecules. The water molecule is significantly larger than a proton, and the strength of this connection will be proportional to the amount of shared charges and orbits. In general, the protons and neutrons that combine and create the chemical elements of the Periodic Table are more strongly

bonded compared to the molecular bonds. In contrast, crystals and solids rely on even weaker ones. This, of course, varies over a relatively wide range from element to element and from material to material, as you should already know.

In these planetary laboratories, it is therefore possible to achieve such a high degree of tranquility that permits the bonding of macromolecules through extremely weak forces and bonds. It is around this point that humans define the origin of organic chemistry and the emergence of life. In reality, however, these macromolecules are structured according to the same philosophy as crystals, albeit connected by markedly weaker forces. This entails a series of new properties that were significantly more challenging to achieve with inorganic crystals and molecules.

A fundamental characteristic of these new organic crystals is the elasticity of their bonds, due to weak bonding forces, which enables them to retain relative elasticity. The second fundamental characteristic is that the low cohesive force also permits slightly different structural elements to join, thereby creating numerous new structures, each capable of exhibiting its own unique mathematical properties. In contrast to a salt crystal or a diamond, which consists only of salt molecules or carbon elements, respectively, with some minimal participation of impurities.

The organic macromolecules, despite the aforementioned freedom to form connections between different underlying molecules, still obey certain connection rules, and in practice, these are not adulterated crystals of salt or diamond. The connections do not occur in violation, but involve regular charge and orbit sharing, therefore, genuine bonds between the different elements, so that the final complex exhibits some tolerance to collisions. Because the fact that we are in calmer chemical laboratories, the eorites, does not imply that the collisions have stopped entirely.

Moss

As previously stated, these new organic crystals can be constructed from slightly different structural elements and exhibit a degree of elasticity. Moreover, they can also be connected with inorganic elements. Perhaps their most significant property is that their fundamental structural elements are complex molecules, that is, large carbon-based unions. This complexity means that they exhibit multiple positive and negative faces. This occurs in exactly the same way as we observed prot and neutr ons exhibiting a positive core with two negative faces above and below.

Organic molecules comprise multiple constituent elements, each possessing its own positive core, along with a complex sequence of orbits for the negative charges. Thus, they can exhibit dozens of alternations between their positive and negative faces. Some of these are quite exposed and can readily connect with other entities. Indeed, their very structure is capable of aligning other free organic molecules and attracting them appropriately to fit into a specific location, thereby forming organic crystals. Moreover, owing to their multiple positive and negative facets, combined with the elasticity they manifest, they tend to fold and coil like small tangled cords. DNA, RNA, and proteins are examples of such elastic macromolecules. Crystal formations composed of slightly different underlying organic molecules, which allows them to exhibit exceptionally complex electromagnetic properties.

Yet, the formation of the underlying structural elements, which, in the case of proteins, we term amino acids, and in the case of DNA and RNA, organic bases, requires a relatively more violent laboratory and a more turbulent planetary state, than the contemporary climate on Earth, featuring a disturbed atmosphere and intense electromagnetic storms, as demonstrated by Miller and Urey. Under these conditions, however, the formation of the weaker and more delicate crystal macromolecules, such as DNA and proteins, is not feasible. Thus, the planetary chemical laboratory must stabilize to permit their formation. In this chapter, therefore, we shall advance time until the climate of

the Earth becomes sufficiently milder than these primordial conditions, and we will envisage a relatively small lake in some corner of the Earth, composed of water. Within it are organic structures formed by the violent atmosphere of the past, but now the waves and temperatures have somewhat stabilized. Now, the organic molecules can collide at reduced speeds and form these delicate, elongated strands. DNA, RNA, and proteins.

These macromolecules are formed in no different manner than a salt or sugar crystal, and this is an experiment you can conduct at home. Since a body of water contains a high concentration of salt or sugar, over time, you will observe crystals forming at the bottom. Salt molecules also possess multiple electromagnetic faces and are capable of interlocking with one another when compressed by a small ripple of the lake. Indeed, as with organic molecules, they orient themselves automatically upon approaching, resulting in the final crystal, which displays a flawless cubic structure.

Similarly, within a lake saturated with organic compounds, the formation of the organic crystals will occur. These, however, develop exclusively in a single direction, resembling a string. Thus, imagine that in various regions of our lake, such strings begin to form. Let us also assume that some float freely, while others have one end affixed to a stone at the bottom. DNA possesses the capacity to bind with inorganic elements such as sulfur; consequently, on sulfur stones, single-stranded DNA crystals manifest. Due to their elasticity, the rippling of the lake

can move them, and for this reason, we shall call them Moss.

Within this new chemical laboratory, we thus observe a plethora of distinct Moss chains, some proteinic, others DNA. Their defining characteristic is that they all interact both among themselves and with themselves due to their electromagnetic properties and flexibility. The result is a continuous change in their form and properties, which is, in fact, guided by the waves of the lake. It is important that, in the direction of the strings, the bonding forces are significantly stronger than the lateral ones. When a molecule is bonded longitudinally, it is considerably more difficult to detach compared to one bonded laterally. Hence, a larger wave and a stronger collision will be required. The result is a gradual increase in the length of the free organic crystals, while the molecules adhering laterally, including the self-folding conformations, change almost from wave to wave.

Naturally, detachments also occur longitudinally, particularly when the strings become sufficiently long, but statistically, these remain less probable within a relatively calm lake. These detachments are, in practice, a form of reproduction. Still, given that organic chains are composed of random alternations of organic bases, the detached part bears no resemblance to the remainder of the crystal. In fact, this form of reproduction also applies to inorganic crystals. If a salt crystal breaks into two parts, the resulting pieces are once again salt crystals; however, a specific impurity or differentiation at a given point will neither be transferred nor reproduced.

Organic DNA and RNA molecules, however, exhibit a novel property: the presence of complementary pairs that can bind in the perpendicular direction of the organic chain. The lateral bonds, although weaker than the primary longitudinal ones, are stronger than bonds with any other type of organic molecule. This enables our primitive Moss to achieve a genuine form of reproduction, with the offspring retaining all the properties of the progenitor. Yet, the only property that our organic cords currently possess is to exist, despite the waves.

Competition

Although the concept of competition was present in the earlier chemical laboratories, such as the initial spiral clouds of charges, in those stages, the solution was largely unidirectional, since the only ultimately stable state was prot and neutr ons. Essentially, the true competition at that stage was between the different spirals. Which spiral will succeed first in creating the correct Plancks? Which will create suns and planets first? Now, however, there is a local competition within our lake. A competition between our different types of Moss.

Although all our DNA Moss are, more or less, capable of existing and reproducing, they do not all do so with the same precision or speed. Not all possess the same capacity to resist waves and thereby survive through time. Yet, these new structures, due to their increased complexity, have more than one option. A particular Moss may better capture waves through its distinctive folds to avoid breaking, whereas another may achieve superior reproduction speeds due to having fewer folds. We thus have a competition, which the participating entities are unaware of. All our strings exist and are generally all replicated, yet they manifest differing capabilities and properties.

If we take into account the various types of free floating strings which move freely and often become entangled with our Moss, and the capability of all organic chains to generate not only perfect copies of themselves but also partial replicas with completely distinct properties, alongside with the capacity of DNA and RNA chains to synthesize protein chains and vice versa, we will perceive that the state of affairs in our lake is considerably complex. Furthermore, we must understand that the initial amount, or quantity, of the organic compounds in our lake is not infinite. This implies that sooner or later, the free-floating bases and amino acids will bind into some crystal, and consequently, reproduction will eventually cease. This is detrimental to the machine of God, similar to the ideal gas, where the protons could no longer collide and generate more complex structures and mathematics. In such a case, all Moss must await a strong wave or another source of disturbance, which will break

down some chains and replenish the reproductive cycle.

The positive aspect is that no reproduction is flawless. The propensity of organic compounds to be magnetized beyond complementary pairs, particularly under the influence of the lake's waves and oscillations, enables the creation of something entirely new in each replication, which we call a mutation. It is therefore not a given that each cycle of the lake will conclude in the same manner and with exactly the same Moss. Indeed, it is possible to construct protein chains capable of breaking other chains and deconstructing them into their underlying bases or amino acids. We will name such chains Alexis, because each chain can be considered to define a unique word, with each base or amino acid serving as a letter. Lexi is the Greek word for the word word, thus Alexis is a destructor of words. A destructor of our Moss chains. The Alexis protein, which now also floats in our lake, possesses the ability to decompose the other chains into their constituent components.

The existence of Alexis resolves the problem of the total consumption of free bases and amino acids by our Moss, which would ordinarily necessitate a large wave to allow for some breaks to occur, and thus the continuation of the reproduction. However, it constitutes at the same time a huge threat to all our Moss and chains. A single Alexis can destroy all of our strings overnight. Perhaps some of the Moss are capable of performing certain foldings that prevent Alexis from dismantling them, but this would still imply that our lake might run out of free bases and amino acids. This uncertainty results in increased complexity of the properties of our Mosses. They must resist both the waves and Alexis, while simultaneously continuing to reproduce.

The positive aspect is that on Earth, there are numerous lakes, each with its own unique characteristics, problems, and conditions. Over billions of years, and after an equal number of breaks and reconnections, our Mosses have become increasingly complex to better survive the situation. They have succeeded in constructing tubular structures around themselves, with meticulously shaped tunnels and corridors, to ultimately harness the

waves and accelerate their reproduction. At the same time, they have managed to regulate which elements are permitted to pass through these tunnels based on their diameters and twists, thereby optimizing what may enter their personal space and what may not. Our Moss has succeeded in becoming a coral.

Corals are no longer merely a DNA chain. They may start as such when born from their parent, but they are capable of producing their own proteins, which will undertake the construction of their tunnels. In fact, they create their own internal lake, separated from their environment, constructed from inorganic salts. We can now assert that we have the first complex organism, composed of a multitude of organic and inorganic elements, separated from its environment, capable of sustaining itself through the tunnels it constructs, and thus able to replicate its structural components and produce a copy of itself, as did our original Moss DNA.

In our lake, the coral succeeded in winning the competition against the other Mosses, the proteins, and Alexis. Its strategy is so effective that scarcely any other Moss can now prevail in the competition within this lake. The sole competition now exists among its own descendants, who, through mutations, are likely to accomplish improvements and abilities beyond those of the parental coral. Faster reproduction, superior mouths, and so forth.

However, our lake was not the only one on Earth. A little further along, there was an isolated lake, completely identical, but with a slightly different ratio of organic elements and somewhat different waves. This lake consequently followed a different course and generated something entirely distinct, which might rival our perfect coral in the prospect of a future connection between the lakes.

Electricity

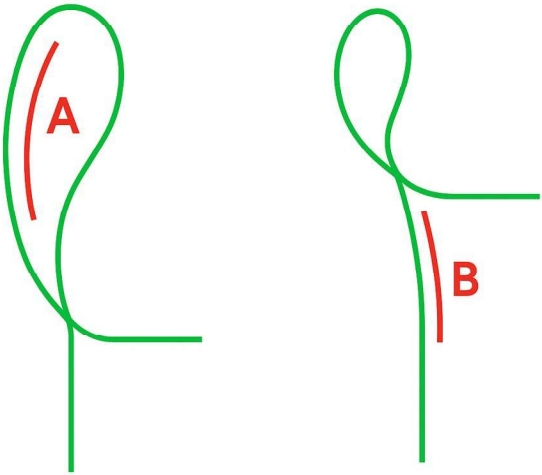
In the neighboring lake, the DNA Mosses followed a somewhat different trajectory. They once again succeeded in creating tunnels and mouths, but with the assistance of an organic substance instead of the salts selected by the hard corals of the previous lake. These are the lipids, with which they nonetheless succeeded in constructing structures of equivalent complexity. Lipids, as well as inorganic salts, can combine into large crystals that we call membranes. Although they perform the same function as salt tunnels, they possess their own distinct properties.

A fundamental difference is their elasticity, which, although making them more susceptible to breakage, also enables their movement. It should be clear by now that everything is always in motion, so when we say that membranes can move, we mean that they do so without requiring breakage. Without collisions and without the necessity of waves. Of course, they do not move automatically, and these early soft corals and sponges do not show any practical difference from their hard counterparts that developed in the preceding lake.

Initially, the soft corals and sponges are constructed passively, and this process is driven by the laws of Darwinian natural selection, as we observed in the previous lake. Gradually, they begin to acquire more refined properties, such as an ability to actively alter the diameter of their tunnels according to wave intensity, which allows them to control the waves of the lake more effectively and, consequently, their reproduction.

At this point, we must discuss a fundamental property of DNA, which we mentioned earlier. This is its ability to fold and entangle with itself, thereby modifying the chains it can produce. As we mentioned earlier, this folding initially enabled it to better endure the ripples of the lake. Still, through the same mechanism, it managed to incorporate codes for smaller proteinic molecules, which ultimately allowed it to protect itself from Alexis via the structures it formed. The membranes. In practice, however, those folds constitute a form of switch. The same DNA can produce some protein A when folded in manner

A, and a protein B when folded in manner B. In fact, this became its primary function when it got enclosed within its private lakes, such as the corals.



Regarding the hard corals, this capability is primarily utilized during development. For example, a hard coral may use protein A for certain initial tunnels with a large diameter, and subsequently protein B for the finer terminations, or mouths. However, the inability of hard corals to change after construction does not permit any interventions. Naturally, the corals around us deploy a multitude of proteins and mechanisms for their development, which have evolved over billions of years. Still, at this point, our aim is to understand a simple interruptive change and how it is implemented by the Moss switch of a single-stranded DNA crystal.

In contrast to hard corals, soft corals can, as stated, adjust their diameters after construction. Accordingly, with the assistance of protein A and protein B, they can regulate their mouths throughout their lifespan, rather than solely once during their construction. In this case, the folding of DNA does not define the initial development of the coral but rather its daily life. To achieve this, they employ two electric proteins that act as

gates with unidirectional orientation. For example, protein A has the property of acting like a small mouth that allows, with exceptional selectivity, the passage of a single type of element: sodium ions. Furthermore, protein B allows the passage of the same ions in the opposite direction. In fact, the sole difference between them lies in the manner in which they are attached to the coral's lipid membrane. Protein A will penetrate the membrane by forming a microscopic channel with its opening on the outer side of the coral. In contrast, protein B will penetrate in the opposite direction with its opening on the inside.

In this way, the folding of the Moss DNA can regulate the population of proteins A and B on its membrane surface. After entering it, the proteins consume the ions, transferring them from one side to the other. As more sodium ions are introduced, the membrane becomes increasingly swollen due to the repulsive electric forces between the ions, and the mouth of our coral becomes correspondingly smaller. Conversely, when the B proteins remove the ions from inside the coral, the membrane will return to its normal size.

In fact, if both types of proteins are present, nothing will occur, since all the ions that enter through protein A will exit through protein B, but we can assume that after some time, they detach from the membrane and are lost in the lake. Therefore, there will always be a greater population of the proteins actively produced by our DNA at any given moment, depending on its current folding. It must be reiterated that a true coral mobilizes a multitude of proteins and mechanisms for such a function. Specifically, it establishes a stable population of A and B proteins on its membrane. It then employs a distinct set of C and D proteins to seal the intended hole at any given time. Finally, it should be noted that every organism, to a greater or lesser extent, possesses its own internal Alexis, which allows it to decompose proteins it does not require.

What we must retain from this chapter is the new ionic electric mechanism developed within the coral of this lake, which, in practice, constitutes the ancestor of all organisms that humans have named animata, or, alternatively, animals.

Organism

We see that, both in the case of hard corals and soft corals, multiple forms of Moss will cooperate towards a common cause. Although the instructions for their construction are typically encoded in a single central Moss chain, which the parental coral releases during reproduction (akin to a seed), this chain must generate all the smaller Mosses responsible for constructing the hard or soft membranes surrounding them. Therefore, before a new coral can successfully reproduce, it must first develop itself. As we have seen, this entails the construction of various tunnels and openings that form its body. These structures enable them to form their private lakes, wherein, as previously noted, they exert rudimentary control over ingress and egress. Such a private lake, segregated from its environment and wherein different types of molecular elements and Mosses operate, is termed an organism.

In reality, however, the boundaries are never distinctly defined. The corals continuously exchange water with the lake, which remains to contain free elements and Moss. Specifically, the further back in time we go, the less structured the constructions of our corals are, and the more indistinct the boundaries of their private lakes become. Indeed, we may assert that at the very early stages, each lake on Earth functions as an organism as a whole, since it is indeed separated from other lakes on Earth and contains several distinct Moss and elements.

According to the same logic, every chemical laboratory may be characterized as an organism. The initial galactic spirals of charges, the suns, as well as the different types of eorites, practically constitute distinct forms of separated private lakes in which the underlying elements operate. Indeed, in all these examples, the environment is not always clear. Two spirals in close proximity can exchange a certain number of charges. Two suns in close proximity can exchange an amount of Planck's and photons, while two water lakes on Earth may mix briefly each time it rains. The same applies to the corals within our lake. Even though they do create their own private lakes, they continue to exchange elements, molecules, and some Mosses with

their environment.

The ongoing competition, and particularly the potential emergence of malevolent Mosses, such as Alexis, consistently drives improved control and restriction of each coral's private lake. This capability did not exist in earlier and simpler lakes. The sun cannot build a shield to isolate itself from the other suns, nor can the terrestrial lakes construct barriers to prevent admixtures caused by rain. However, the new organic beings display exceptional complexity, enabling them to act in this direction. Not by volition, but due to a design competition. Each Moss seed carries the blueprint of the construction it will produce. The constructions are neither indestructible nor flawless, and death remains an enduring reality. Therefore, the continuous breaks and reconstructions, favor spores with the most refined designs, and corals become increasingly complex with each generation. Their internal lakes become progressively more secluded.

The fundamental and primary advantage of these coral organisms is that they create a new, smaller, and more tranquil chemical laboratory, where longer and more complex Moss chains can be protected from the waves of the lake. However, they cannot be completely isolated, as this would interrupt their reproduction. Such an action would, in practice, constitute a step backwards. If a Moss were to construct a flawless tunnel devoid of mouths and entirely isolated from the lake, it would then no longer differ from inorganic crystals. It ultimately forms a stable column of salt. The competition is therefore defined by their capacity to create mouths, either hard or soft, in order to allow only the entry of fundamental and necessary elements, amino acids, and free bases, which will enable their continuous growth and reproduction, while simultaneously preventing competitive or malevolent Moss Alexis from entering and dismantling it.

It is important to understand the change in layers of this unintended competition. In the previous chapters, where the Mosses were free and without private lakes, the competition occurred among the different earthly lakes. The appearance of an Alexis in a lake could affect the entire lake. It could result in the

complete decomposition of all Mosses within it, effectively returning the lake to a ground-zero state. The emergence, therefore, of coral organisms possessing private lakes enables local competition within our earthy lake, thereby accelerating the possibility of mutations and, consequently, evolution. An Alexis mutation will not destroy all corals in the lake, but only the corals that fail. Soon, the remaining corals will reproduce and replace them without a mass extinction event.

Over the course of millions of years, and following an equal number of deaths and births, breaks and re-connections, the corals have become so complex that they can control their structure, their body, as effectively as possible. They manage to build tunnels made of inorganic salts and elastic membranes, as well as electrical switching structures, which enable them to move. To move at least some of their parts after their construction. In the following chapters, we will therefore discuss two different coral structures that exhibit a fundamental distinction.

Both organisms that we shall utilize construct and deploy a series of proteins to assemble their membrane mouths.

Furthermore, they can regulate the diameter of their mouths post-construction according to the electrical switching mechanism detailed in the previous chapter. The sole difference resides in the cause that induces this change in the diameter of their apertures. The first, which we will refer to as a tree, displays a mechanism of interaction with its environment, but the second, which we refer to as a worm, does not. Otherwise, they look completely identical.

Thinking

Thinking is a relatively fast process, particularly in its simplest forms. However, a considerably longer prior step of observation or data collection is required for it to happen. Thinking constitutes the evaluative stage of these gathered observations and the determination of whether they necessitate a change within the organism, or not. In this way, it is typically followed by the change, which we term learning.

The absence of thinking implies that no change will transpire throughout the organism's lifespan as a result of external causes. None that is not fully predicted or controlled by its inherited Moss, and in this sense, such a Moss that does not think may quite well implement a rather complex circuit of switches and proteins. However, nonthinking occurs almost continuously, even if the organism incorporates a thinking circuit, because, generally, it is rarely activated. It will occur only when new data are collected that may challenge previous decisions.

Furthermore, the thinking process should ideally be as rapid as possible, even when the subject is complex, as we shall examine later; this causes intricate thinking circuits to avoid confronting complex issues in the first place. For the time being, however, our corals do not possess a distinct control circuit for thinking. They will think when the time comes to think, if and only if they possess that capability. As stated, the coral tree possesses such a mechanism for interacting with the environment, whereas the coral worm does not. Let us examine how.

The tree utilizes information gathered during the first five years of its lifetime to determine which of the two distinct membrane sizes it should adopt for the remainder of its lifespan. Although it constructs its membrane at birth, it will take five years to decide on the membrane diameter to adopt, which it will maintain throughout the rest of its life. Until the moment of thinking, it exists with the diameter it has inherited, as all hard corals do. In the fifth year, the thinking circuit executes a mathematical function associated with an environmental parameter, such as temperatures during those first five years of its life, and based on this, it determines the optimal diameter for the mem-

brane.

In this instance, we observe the five-year observation period, followed by an almost immediate analysis, and subsequently the selection of the membrane's diameter. Therefore, throughout the entire life of this tree, it conducted a five-year observation, followed by a thinking process lasting only a few minutes, and then a selection, or choice, which, at this stage, is difficult to define as learning; nevertheless, it is. The cause that led to, and favored the emergence of this mechanism is the complexity of the earthly lake in which the coral tree developed. Our lake exhibits some colder and more turbulent currents that move within an otherwise calm lake. If the seed falls into a calm or wild corner, it remains unknown at birth. Consequently, the mechanism of thinking enables it to learn the local particularities of the lake and to proceed with the corresponding large or small membrane diameter.

This simple form of thinking remains deterministic and predetermined from birth; however, its outcome does not. This is because it will be determined by the prevailing temperature at the corner of the earthly lake where we are located. Consequently, it permits considerably greater adaptability during the organism's lifespan, given that some logic now exists. Some interaction with its environment. The duration of thinking, therefore, is the period during which our tree solves the mathematical problem it was always destined to solve. This type of thinking, which occurs only once in a lifetime, is manifested in almost every form of life, particularly during developmental stages. From unicellular organisms up to plants and complex animals. However, no thinking ability is necessary for a complex organism to exist and survive, such as the equally complex coral worm.

In the case of the coral worm, there is no interaction with its environment. Its structure and function will be implemented irrespective of the lake corner where it is located and its temperature. The worm, however, incorporates intricate electrical membranes and a correspondingly complex switching circuit, enabling it to oscillate its membrane continuously. It inflates and deflates, functioning as an exceptionally efficient

pump. However, the worm performs no function of thinking or learning throughout its life. In its case, the earthly lake in which it was found is disturbingly calm. So calm, indeed, that our worm was compelled to generate its own waves with its pump.

The reason organisms incorporate thinking processes should be evident at this point. Improved adaptability. The coral tree does not rely on a random genetic mutation to change the size of its membrane, an event that can only occur during the formation of the seed from the parental coral. Conversely, it possesses an intrinsic mechanism for controlling mutations, enabling it to adjust a specific parameter during its lifespan. And even when the thinking process arises, it neither intervenes nor fully alters the overall functioning of the organism. It remains a coral tree and essentially the same tree, only with a slightly smaller or bigger membrane. A tree can survive for decades, even under a sub-optimal membrane selection. During those decades, the computation of the thinking function took only a few minutes. Thus, all forms of life, including humans, can exist and survive for extended periods without engaging in any form of thinking, as we shall see later.

Before concluding, it should be noted that reproduction itself is a form of thinking, already from the stage of free Moss. The observation stage involves the collection of complementary bases, which will form the new Moss descendant. It would not be so if the replication process was always flawless, but the possibility of mutations falls within our definition of thinking, as it inherently involves the possibility of change. In the event of a mutation, the new descendant is somewhat different and will carry slightly different knowledge. Irrespective of whether this knowledge is superior or inferior to that of the parental Moss strand.

Definition

The fundamental error we have made thus far is attempting to define phenomena such as thinking. Entities that change and vary from one organism to another. The problem is equivalent to attempting to define what constitutes an organism in the first place. When attempting to define something that varies so greatly, we are compelled to employ broad definitions and general rules to establish that definition. For instance, an organism is defined as something that replicates itself. An entity that gathers food and reproduces is the only universal concept that can describe everything humans regard as life under a common definition.

However, we have much more specific definitions when we examine categories of organisms such as plants, fish, or birds. Birds, for example, can fly. They have feathers or something similar. On the other hand, some birds do not fly, such as penguins, which renders our definitions inaccurate. We cannot say that all birds eat meat, since different birds consume different foods. We cannot state the general color of the birds, but if we examine a particular species, we can assert that this species is gray, brown, or blue. Similarly, we cannot precisely define a species, as all individuals differ from one another. And we can already observe this in the coral tree. For example, not every tree among the similar trees that humans would classify as the same species exhibits the same thinking in the same manner. Not all will produce membranes of the same size, even when found under identical environmental conditions. At the same corner of our lake.

This occurs because life already allows certain mutations to occur during the reproductive process. It simply ensures that the variations are small, and most of them are stable and capable of sustaining the tree alive, even with a slightly incorrect membrane size. This, in fact, is a mechanism of thinking already embedded in the genes of the tree. A mechanism for solving mathematical problems. Genes can learn and adapt the size of their membranes simply because the optimal functions produce the healthiest trees, without necessitating an internal circuit that ac-

tually thinks. This led us to define thinking as something as expansive as the moment any being computes something new to make a selection. A selection that will depend on a parameter external to it. Even if this parameter is merely a lake wave, which induced the genetic mutation during replication.

Therefore, computations can already occur with genes, as they subsequently occur with proteins and the Moss switches that define the size of the membrane, and as we will later see, with the neurons and electronic circuits of electric brains. Subsequently, we stated that the application of this thinking result or choice is what we define as the moment of learning. The truth is that these mechanisms already encompass the concepts of good and bad, because when the tree attempts to fulfill its function and determine the optimal size, this constitutes the ideal size. This is the perfect and optimal membrane selection. This is what is sought.

This may not be very clear when thinking occurs only once in a lifetime, or when it occurs at the genetic level during reproduction. Learning is not as evident because people associate learning with knowledge. However, learning is not necessarily connected with knowledge. It always contains some information, but this correlation is almost always incorrect. For example, when you are a tree and attempt to draw conclusions about the size of waves and currents based on temperature, this underlying logic is, to a great extent, a conjecture, and entails an oversimplification of the surrounding environment. We can thus understand that the truth and the genuine knowledge behind it will encompass weather forecasts as well as their local variations.

Thus, we may agree that temperature alone is insufficient to predict the optimal membrane size for the forthcoming season or seasons. However, there is some truth and knowledge to be found within it. Temperature, as a statistical measurement, is more capable of predicting waves and currents than the lack of measurement. In this sense, there is knowledge and there is learning. That is why life includes variations from the outset, already at the genetic level, because it does not know where the

seed of this tree will land or whether an unprecedented temperature will occur.

However, beyond these genetic variations, which are much more difficult to alter, the capacity of a tree to make an adaptation after its birth constitutes a distinct process of solving mathematical problems. A different approach to thinking, which does not require an entire generation of trees, to perform a single computational step. Indeed, the sole difference between genetic, proteinic, or electrical thinking resides in the properties of these disparate mechanisms and, more specifically, in their speed at solving mathematical problems.

The greatest innovation in thinking was the electrical application of it, as manifested in electronic brains and circuits. Those electric circuits require a distinct cable for each parameter, which is constructed from the same genes and proteins. This enhances the capacity for solving mathematical problems without increasing the genome size and additionally operates at lightning speed. Regarding the problem of the optimal membrane, genes require decades or even centuries to solve this simple equation; proteins can solve it in just a few years, and electronic neurons can accomplish it in less than a second, assuming that all the necessary observations and information are available.

Nonetheless, all organisms continue to prefer the simplest forms of mathematics. They prefer one parameter over two. Moreover, genetic and protein thinking resolved far more complex equations than those the earliest electrical brains could manage. In fact, the creation of an electric brain is an achievement of genetic and protein thinking. Things will become clearer once we see how this capacity for thinking evolves and becomes increasingly complex, in correspondence with the continuously increasing complexity of the organisms themselves.

Self-improvement

An initial change that may occur in the next generation of trees is a mutation that, for instance, monitors a second parameter. Not only temperature, but also pressure, and it has a more complex function that assesses both factors before deciding the size of the membrane. Every meteorologist, oceanographer, or lake-ologist will assure you that having two parameters is better than having one when trying to predict the currents of the coming months; this is the reason that drives this evolutionary change and leads to a new tree. A new type of tree capable of performing this function.

However, as with any change, it also entails certain disadvantages. Now, the tree must evaluate two factors simultaneously before making a selection, and anyone versed in mathematics can discern that this complicates the situation, as there now exists an additional hidden factor determining the degree of attention to be allocated to either one. Now, there is a more challenging mathematical problem to solve, making the selection exponentially more difficult. Observing both temperature and pressure can enhance the tree's capacity to adapt and achieve better correspondence with the real world. However, it is also easier to make errors because two separate thinking circuits can now regulate the size of the membrane.

This exponentially increases the risk of errors and, combined with the very slow mutation rates of genes, can easily kill the tree. These two thinking circuits are practically at war. Both strive for the optimal membrane and seek the perfect diameter, yet they disagree. The first believes in temperature, and the other in pressure. They serve different branches of mathematics. This is also the primary reason why genetic and protein thinking could not transcend a certain complexity threshold. Each new thinking parameter demands an exponentially larger number of underlying proteins and mechanisms, which will exponentially increase the mathematical complexity and consequently entail a reduced success rate.

However, there is another practical problem. The tree can never completely solve the equation of the weather. The

equation encompasses the air, chemistry, molecules, and fluids. Problems that even we humans have yet to solve. A different parameter is required for each water molecule and each Planck unit. Such an equation not only demands practically infinite time to solve, even if the organism possesses the appropriate thinking circuit, but it also necessitates a new gene or protein for each of these new parameters, because that is how these circuits function. This would require exponentially increasing DNA Moss codes, paralleling the exponentially increasing mathematical capacity, which would soon become difficult to safeguard and reproduce. This increasing burden of DNA size is the principal countervailing force, which has generally maintained genetic and protein thinking relatively simple.

Now, let us examine a different mutation and observe how thinking becomes intertwined. Let us imagine that another tree performs this mathematical calculation not just once in its lifetime, but annually. Thus, at this point, learning becomes somewhat clearer because the tree does not simply evaluate indirectly unrelated factors such as the temperature or pressure. The second time this selection is made, information about the outcome of the first selection is also available. Thus, learning becomes somewhat closer to reality and more interactive with the environment. For the first time, the organism can evaluate its own actions. Previously, the selection was made once and never recalculated, but now the tree can actually contemplate its own mathematics. It can alter the circuit of thinking itself, not merely its membrane. It can regulate it in the same manner it already regulates the size of the membrane. This represents a significant advancement in thinking, yet it remains the same basic mechanism. We create a secondary thinking mechanism that governs the behavior of the first one.

The creation of this mechanism is relatively straightforward. It is a replica of the old one, incorporating a new gene, protein, or cable. The difficult aspect is that novel mathematics are required to evaluate and alter prior choices. Thus far, the sole question our tree was asking was the temperature. A memory mechanism stores a daily temperature value and, after five

years, uses this value to make a single selection. However, this new mechanism of repetitive thinking poses a new question. Am I solving the correct mathematical problems? If I change my function, can I perform better next year? Let us see what will happen with the example of our tree.

Our coral tree has a simple memory function. Each day, it produces a specific type of protein. It performs this during the day in a manner proportional to the sunlight to which it is exposed. The greater the sunlight it receives, the more protein it produces. However, this protein molecule is somewhat unstable, and this instability is proportional to the temperature. This means that certain proteins are destroyed each day, and this time, this will be associated with the daily temperature. The aforementioned mechanism will accumulate sufficient proteins, thereby constituting a memory of the aggregate daily weather. At the end of the year, the mechanism of thinking will utilize this memory to decide the dimensions of the membrane. For instance, it may enlarge them if the memory proteins are below a specified amount X, or reduce them if they exceed it. So far, this is a thinking choice defined at birth.

The tree contains the correct type of protein or gene, which determines the appropriate amount of memory X and the membrane size to be used in each case. Big or small. However, the tree can now repeat this process annually. It continuously records temperatures and repeatedly performs the same calculation, year after year. In this case, repeated thinking implies that the tree can apply a different X threshold to perform the same selection the following year. This may occur if the second mechanism of thinking can regulate this threshold. What would happen if we used the big leaves at lower temperatures? For example, what if we use a threshold of X/2? The tree thus begins to ponder not only the weather and the currents, but this time itself, its choices. It can now self-improve.

Self-criticism

This new repetitive thinking presupposes the existence of a memory capable of storing our previous choices, rather than only the temperature. For the first time, we require a circuit that measures good and bad within the organism, instead of an external environmental parameter, such as the temperature. It may sound different, but it is not. They are simply different proteins. What we have is a second circuit entirely identical to the first. A second circuit observes the first circuit, which, in turn, observes the temperature. This enables the organism to contemplate not only the mathematics of the weather but also the mathematics inherent to the coral itself.

What is significant, however, is that the organism can interact with, respond to, and experiment within its environment for the first time. It can conceive temperature and can furthermore independently improve its own mathematics which handle the temperature thinking. This overlaying thinking circuit differs significantly from the previous case, where the tree was measuring a second parameter. Temperature versus pressure. Those circuits operated relatively independently, and a mathematical dispute existed between them. In contrast, we now have two circuits, both of which are concerned with temperature. The only difference is that only the first is truly associated with its measurement. The second circuit concerns itself only with the mathematics solved by the first. But how can someone measure the quality of mathematics?

The measurement of mathematics is simpler than the measurement of temperature and the effort to comprehend the weather. If there indeed exists an optimal membrane size for the corner of the lake where we are situated, and given that the Earth experiences seasons and that this measurement of temperature can reliably predict certain aspects of the lake currents, then this should influence the tree in some manner, and this influence can be measured. The only requirement for the tree is to quantify what it means to be healthy, and it approaches this with the same simple function. A protein and an X threshold. The tree can now define an expected daily food intake and

evaluate each day against this number. At the end of the year, it can reflect on whether its performance was better or worse than the previous year and adjust the X threshold of the first circuit accordingly. It can learn from its observations and implement a change in the value of X. It is capable of criticizing its choices.

This implies that if the tree produces more food than anticipated, then this will constitute a good or pleasant day; however, any day on which it produces less is deemed a bad or sorrowful day. All of these are expressed in proteins, but now the tree observes itself. It experiences daily happiness or unhappiness. Previously, it was concerned only with the weather, temperature, or pressure, but now, it contemplates itself. It can improve autonomously. The original tree, which executed a single thinking operation during its entire lifetime, required only the temperature-dependent protein, as well as a second protein that translated this into a membrane size, by effectively regulating the expression of proteins A and B, as presented in the electricity chapter. Indeed, in that simple tree form, there was no protein responsible for regulating the selection threshold X. This was encoded into its Moss DNA and its folds by its parent. However, in the new repetitive form of thinking, our tree must possess, in addition to the previous proteins, a new distinct type of protein which will regulate the threshold X.

The new tree must also measure its performance, that is, the average amount of food it receives daily, which will again be stored as a population, or amount of a protein. Most importantly, however, it must implement an experimental algorithm, which, unfortunately, will double the storage requirements. The reason is that, to evaluate its previous choices, the tree must remember them. It has to store not only its happiness for the previous season but also the happiness from the season before that. It must remember not only the current threshold X but also the one used during the previous season. And this is the minimum required number of distinct proteins, necessary to implement the simplest form of an experimental algorithm. Perturbation and observation. Let us examine how and why.

In practice, the new tree must assess its happiness over

one season, using a typical value for the threshold X, which defines the membrane selection. Thus, suppose it begins with the value 1000 inherited from its parent tree. This means that if the thermal proteins exceed the value 1000, it should select the big membrane diameter; otherwise, it should select the small one. During the next season, it will once again count the thermal proteins and assess its nutritional well-being. In the next season, it must conduct an initial test: a perturbation of the threshold. Hence, threshold X is set to the value 900. The membrane circuit will, on this occasion, compare the quantity of the thermal proteins with the value 900. During the upcoming season, it will once again assess the thermal proteins and its nutritional well-being. This was the first experiment. Perhaps the nutritional status improved; perhaps it declined. The tree must, therefore, compare this year's well-being to that of the previous year. If it performed better, it will attempt X equal to 800 for the next season; otherwise, it will revert to the price of 1000. By employing this simple method of perturbation and observation, it will consequently succeed, over the span of several seasons, in approaching and oscillating around the ideal value. 900, 1000, 1100, 1000, and so forth. If the conditions in our lake change in some absurd way, the algorithm will once again be able to find a better value. 1200, 1300, 1400, etc.

The greater the amount of information and the more memories stored, the more refined and precise these experimental algorithms become; however, their complexity and inherent drawbacks remain significant. Not so much the computational burden for the moment, but rather the parametric and nutritional aspects. Each new protein mechanism presupposes a new genetic mutation during the reproduction of the parent. Specifically, a mutation mathematically linked to the existing protein circuit, thereby conferring upon it a meaningful property. Moreover, each new protein increases the genome size and, consequently, the reproductive burden. Thus, those mechanisms also cost food. Every thermal or well-being protein is composed of the same bases and amino acids that the tree employs for all its vital functions, including reproduction

Peers

Thus, we observe once again that things change, organisms evolve, and thinking processes transform. Even the addition of an extra layer of thinking alters things significantly, but now we confront another mutation. As stated, a significant constraint and counterforce to complexity is the difficulty in solving complex mathematics. Moreover, the weather involves numerous factors. Therefore, life favors simpler mathematics. Less complex. Fewer proteins. However, complex mathematics operate more effectively. They possess greater knowledge and produce superior membranes. Therefore, when a new mutation of thinking arises and accomplishes an improvement, it sticks, and this is precisely what we have now.

Everything we discussed thus far takes place within the tree, for the tree. Everything except the weather. In this sense, we have observed the basics of thinking and learning. A thinking process that one undertakes individually. However, there is also learning from others. Learning from peers. Although this is more difficult for trees, it can occur easily once an organism has acquired eyes. If we imagine that our tree somehow acquires eyes, it can then observe what the other trees do. It can replicate the precise membrane size in the area where it has landed. Real trees accomplish this without eyes, utilizing a chemical signal through their roots. What is important is that this represents a new type of thinking, which enables organisms to evolve and advance at an exponentially faster rate.

Previously, our tree had to employ brute force to solve its mathematics. Brute force means it has no idea what is happening. It simply tries different values of X and observes the resulting well-being outcome. From season to season, it attempts to readjust its functioning to perform better the following year. However, learning from another peer source constitutes a relatively secure form of learning involving different mathematics. Our tree no longer needs to test random choices X in the real world and wait a year to measure its happiness. It simply must find the right threshold, which will determine the optimal selection, but it already knows the optimal selection. It is the big

membrane. Every other tree has implemented the big membranes. What remains is to find the appropriate adaptation for its mathematical calculations, to enable their construction.

This mutation directly enables the thinking circuits to address far more complex functions and parameters, because the probability of error is almost entirely eliminated. The fact that the tree now knows the correct solution without trying implies that the adaptation of its parameters to reproduce this result is merely a matter of time. Again, more complex mathematical functions will require additional time, but now everything is solvable. Or rather, there is at least one correct solution, and that is all that matters to our tree. This new mode of thinking, therefore, permits an immediate and exponential evolution of thinking circuits, which can now regulate more hazardous parameters in more intricate ways.

We shall refer to the previous experimental form of thinking as Troll thinking, while this new, peer learning process as Karen thinking. The genetic mutations during seed reproduction constitute a form of Troll thinking, since the outcome is unknown; the same applies to the perturbation and observation processes concerning the autonomous learning. Karen thinking, however, employs a novel circuit implementation, which, as previously stated, allows the integration of more complex and hazardous functions that would be practically unsolvable by the earlier Troll thinking circuits. In fact, if our tree attempts to solve its new Karen mathematics through brute force, it will fail nine times out of ten.

Thus, we possess a highly potent new form of thinking, encompassing numerical solutions to complex meteorological functions with known a priori results, capable of addressing highly intricate mathematics. This novel mutation of learning through peers abolishes the preceding autonomous mechanisms of thinking and learning. Yet, nothing is eliminated; electrical thinking does not eliminate protein thinking, and protein thinking does not eliminate genetic thinking. In the same manner, Karen thinking does not eliminate Troll thinking. They are simply different mechanisms with varying speeds and capacities to

address more complex mathematics rapidly. And Karen is the most reliable and fastest. Karen's thinking is stable. Let us then examine how it operates.

We begin with an autonomously thinking tree. A Troll tree, which cannot learn from peers. The tree implements all the previous functions, but there is a significant aspect. If you can recall, the thermal proteins were synthesized with the aid of solar light and were degraded proportionally to the temperature. In fact, the temperature opened some small pores on the membrane of the tree, permitting these proteins to escape. This implies that the quantity of these protein fragments surrounding our tree will, in some manner, be proportional to the average temperature of that site over the recent years, or at least proportionally related to the way our tree perceives temperature. Similarly, proteins of membrane size may also potentially leak. That is, proteins indicating big or small size.

In both instances, if our tree can utilize this information, it will save valuable time as well as material resources. The use of this information is indeed easier than reading the temperature, because it is already encoded in protein language. Instead, the temperature should first be translated. Thus, promptly, a thinking circuit recognizes that this information is valuable and begins to observe and utilize it. At this juncture, we observe that peer learning denotes language. A language which, at this stage, is chemical and unidirectional. A language that can only be read but is written by accident.

Therefore, the moment a genetic mutation creates a tree that relies on these ready fragments for defining the size of its membranes, instead of its own independent Troll tests of perturbations and observations, we shall have the first tree that implements Karen thinking and peer learning.

Bastards

It is easy to imagine how a tree with eyes could observe the leaves of another tree and decide what to select. However, the truth is that there are simpler means to perceive the actions of others without recourse to complex structures such as eyes. At this point, however, let us make a temporal leap. Our coral tree has evolved into a proper tree. With a wooden trunk, green leaves, and long roots. Nevertheless, it retains the same thinking circuit that now regulates the size of its leaves according to the temperature. It continues to count good and bad days for the upcoming season and has recently discovered the protein fragments of the peer trees surrounding it.

As we said earlier, proteins are chains. Chains of molecules with slightly different types of links, each containing a distinct small magnet within. In this sense, different chain rings attract or repel one another, and once the chain is formed, it immediately becomes entangled like a knotted piece of string and remains in that state. When a tree loses one, it can survive in the soil for a certain period. Our tree, therefore, implements a Karen circuit, which enables it to exploit the fragments surrounding it. However, a new problem arises.

Our organic beings, the organisms, exhibit, as we have observed, significant complexity, which enables them to survive through fundamentally different methods and means. We have trees and worms. Some measure temperatures, and others rely on pressures and humidity. Some trees may indeed require big leaves because they implement different mathematics and their own distinct processes. Different mouths. Nevertheless, it is likely that all share a common ancestor and thus rely on the same proteinic words. A tree based on the measurement of pressure continues to use the same protein to signify the formation of big leaves, yet our tree measures the temperature, and based on its functions, the correct leaves for this season are the small ones.

Thus, our tree must decide whether this protein originates from a good or a bad peer. An enemy or a friend. And if you are a tree, there are only a bunch of peers around you. A

sound approach, therefore, is to connect to those nearby peers with a different root. Our tree may build one root for each of its peers, as well as a new, distinct thinking circuit, to evaluate each one of them.

Thus, the problem is once again addressed with a new thinking circuit. Our tree must assess how good or bad the surrounding trees are before choosing its preferred peer. However, to accomplish this, a new set of measurements is required. How can one determine whether a protein word is good or bad? The only information the tree possesses is a small fragment of protein, but who sent it? Does it convey temperature? Therefore, the only task of our tree is to utilize a new thinking circuit, which will determine whether this protein is correct or not. The comparison of proteins is not particularly difficult, since, as stated, they possess unique shapes. The tree that receives them will have a different protein that may or may not be able to read it. If it has the correct shape and the correct mathematics, it will fit, and the process will function. Leaves will be generated. If not, it is probably the wrong tree, an adversary. But that was easy.

The real problem is that proteins are highly complex, and sometimes two of them may appear identical when they are

not; if a tree around you differs even slightly, this soon becomes problematic. The moment a tree mutates and begins to think about humidity or pressure instead of temperature, then this means that one of its proteins has changed slightly. It is a Troll moment. The new protein appears very similar, but somewhere along the chain, something is affected more by humidity than by temperature. Thus, at this point, the new tree understands something different and speaks a different language. It employs slightly different mathematics. It can easily deceive us. It may say bigot, but our tree believes it says big.

This is the reason why certain plant species are, as we say, incompatible, something well known to agronomists and farmers. You cannot plant onions with beans because onions say bigot and beans interpret this as big, which causes them to fail in fundamental mathematics during their development. In reality, the most resilient trees and plants dedicate some time independently measuring the temperatures, while simultaneously gathering information from as many peers as possible. After a couple of seasons, and given that our tree has independently determined which leaves are indeed superior, it can compare the words received from each peer and discern who was attempting to deceive us and who was not. This fosters trust and enables a rapid data exchange, facilitating the application of Karen learning in a subsequent phase. It enables our tree to determine with greater certainty who is a friend and who is a bastard, simply by spending some initial seasons in Troll thinking; thereafter, it can fully trust an older tree and acquire subsequent, more complex weather mathematics, which would require multiple levels of recursive Troll thinking.

This exemplifies the superiority of Karen thinking. It permits knowledge to be transmitted across generations, facilitating the conveyance of mathematics that are practically unsolvable within the methods and lifespan of a Troll tree. Yet, the difficulty in expanding these protein circuits and in creating new words prevented plants and trees from fully exploiting the advantages of Karen thinking, but let us examine what the coral worm accomplished.

Brains

The trees endeavored to solve the weather equation for billions of years, doing so gradually, through the mathematics of genes and proteins, amidst joyful and sorrowful days, friends and bastards, self-improvements, and significant self-criticism. Over time, their circuits succeeded in creating complex mathematics. They optimized their leaves, mouths, reproduction, and spores. They produced fruits to nourish their descendants and to assist them with their mathematics as much as possible. Today, their circuits employ tens of thousands of subordinate protein types. Some measure the weather, others prosperity, and others friends and bastards, while most serve their internal processes, such as the various algorithms of perturbation and observation. All their proteinic mathematics operate and interact within their internal private lake, which constitutes the primary form of a brain. Of a proteinic brain.

At this point, it must again be noted that the original Moss lakes were also a form of brain. Of a genetic brain, since at that stage all mathematics were expressed in the DNA Moss which floated freely. How, then, did the transition occur? In the initial stages, as the corals built their tunnels, proteins played the role of basic workers. The central Moss DNA made the builder proteins, and although we already had a form of lake within which they operated, these proteins were not themselves the carriers of the mathematics of the coral. The true transition, therefore, commences when the proteins succeed in manipulating the central Moss DNA, based on their own interaction with the environment and according to their own thinking. For example, if a protein controls the folding of the central Moss to manipulate the production of proteins A or B, thereby regulating the size of the coral's membrane, then this protein becomes the fundamental unit of action rather than the central Moss itself.

In practice, however, both the genetic and the protein brain function with a shared purpose. That is the well-being of the organism. Therefore, the transition is not abrupt. Remember, however, that the genome never possessed the capacity of self-improvement and self-criticism. It could not experiment with or

alter the size of its membranes but had to await a random mutation in each generation or each seed replication, the appropriate wave. Conversely, proteins cannot act against the coral, as this is their means of existence. Their method of reproduction. Do not forget that the blueprint for their original construction is always stored in the central Moss DNA. Consequently, the only course of action available to them is to enhance the function of the coral; otherwise, the entire organism will inevitably perish.

Gradually, therefore, they assume central control. They manage to manipulate the foldings and, consequently, the production of the respective proteins. Thus, beyond a certain point, the Moss DNA functions as a book of codes, while the proteins control which page to turn to, and consequently, the entire mathematical operation of the organism. This manipulation of the underlying Moss DNA constitutes the inception of the proteinic brain. As we shall see subsequently, the electric brain undertakes the manipulation of the proteinic brain in a similar manner.

The coral worm followed a trajectory akin to that of trees concerning the evolution of its mathematics, albeit with an entirely distinct approach. The reason is that it managed to move, in contrast to the trees. Its pump enabled it to detach from the rock. In reality, this was a feat of its proteins. As we mentioned, new, more complex structures bring new and more intricate properties. The sun and the terrestrial lakes could not construct protective dams, but the DNA Moss succeeded. Thus, those new proteinic brains managed to create mechanisms beyond the imagination of DNA.

In the case of the coral worm, rather than addressing the waves and the weather, the proteinic brains developed novel technologies that liberated them from the constraints of the weather. Their initial pump was already such a mechanism, as it caused them to more or less disregard the waves of the lake. They created their own waves. Indeed, they soon succeeded in moving to a new location. They succeeded in swimming or walking. Initially clumsy, like a primitive jellyfish in which all electrical functions were governed by their proteinic circuits, but

over time, these became increasingly complex. Given that membranes have become more significant for those worms than the weather, DNA gets increasingly capable of producing them. It grants them greater freedom, and this functions effectively. Every coral that mutates successfully can move its pumps slightly faster, slightly better. Thus, the electric membrane at this early stage functions as a servant of the proteins. A slave who pumps water according to their will.

The problem, however, lies in the functioning speeds. The DNA Moss would have remained coral until today if it had not handed over the baton of thinking to its proteins. Thus, even worm anemones could not have evolved into the most complex animals if they had not developed electrical brains. However, these electric circuits will operate according to a different principle. For them to exist, the organism's internal lake must be partitioned into distinct lakes. The first form of electric cables. This way, they can store different information per lake, just as various types of proteins do. This is a fundamentally straightforward and easy task for the proteins, since the primary purpose of the ancient corals, the ancestors of our worm, was the construction of such tunnels and tubes. Indeed, as mentioned earlier, these constructions require a smaller genome. The same worker proteins will assemble all the cables, which, however, may function differently after their assembly, and apply their own distinct thinking. The difficult aspect, as we shall see, is the synchronization between these independent lakes. Of the independent cables.

For the time being, however, our worm possesses only a single electrical lake. Only one neuron, and although it moves, it cannot control the direction of its motion. This remains at the mercy of the waves, much like the jellyfish we observe today. However, as we shall see, the jellyfish already incorporates a form of polymorphism which enables them to build more than one lake, thereby allowing some control over their direction.

Polymorphism

Arguably, the most significant step in the evolutionary history of Moss organisms, essential not only for the creation of electric brains but also for the formation of our earliest corals, is polymorphism. The essential cooperation of various types of proteins and DNA, united by the common cause of the prosperity of their private lake, the organism, constitutes an early form of polymorphism. Different structures that cooperate with each other. However, what we shall define in this chapter as polymorphism is a cooperation between lakes. What we refer to as a multicellular organism.

Before our worm could move freely, it had to become polymorphic. That is, rather than implementing solely a single electrical membrane pump, it needed to possess an additional mechanism capable of directing its movement toward a specific target. Otherwise, even if it managed to detach from its rock, it would become lodged in some incorrect location. Thus, we first observe a polymorphism of our stationary worm, which enables it to incorporate multiple autonomous lakes, each capable of regulating its mathematics slightly independently from the others, continuing, of course, to serve a single organism and a single mouth.

As mentioned, the most challenging feat is the synchronization of those separate lakes, which, in the case of an anemone, is not really necessary. Each tentacle is, in fact, able to move autonomously and feed the mouth, ignoring what the other tentacles do. However, soon, a central management is favored, which ultimately enables the

organism to employ its individual lakes in coordination and synchronization, thereby achieving more complex movements and functions. For example, an anemone can capture a larger fish if its individual tentacles cooperate in this effort, compared to a situation where only one tentacle is aware of the fish while the others remain inactive. Thus, sooner or later, there is a central lake, usually the one containing the mouth, which begins to address these synchronization issues. Whenever a tentacle lake detects a fish, it transmits general information signals to the central mouth lake, which in turn updates and directs the other tentacles.

This structure, which currently functions in a proteinic rather than an electrical manner, confers a significant advantage to the functions and capabilities of our now polymorphic worm. Thus, when it manages to detach from the rock, it will be able to exert rudimentary control and thereby establish a direction of movement. Essentially, this is what the central lake of administration, the mouth, will impose.

Initially, the primary achievement of the moving organisms is to relocate their bodies to a better neighborhood. Somewhere with appropriate waves, sufficient nourishment, and every other vice that the arboreal mathematics impose on them, which more or less everyone has inherited from their immobile tree ancestors. And we see the anemones accomplishing this. Soon, however, this new capability will allow for a series of in-

novative approaches to life. Since organisms can be transported, the weather mathematics are far less significant. Rather than adapting their bodies to the waves they encounter, the moving organisms can adapt the waves to their body type by simply changing location. The most important result, therefore, is that different organisms will end up in different places. Some are born with larger membranes and prefer the waves, while others do not. The capacity for movement thus enables Karen learning to evolve and progress at a much faster pace, compared with the immobile ancestors, since the moving organisms are free to locate and move towards their peers.

Solving the waves is straightforward if one can simply depart from the wrong side of the lake, and now all your mathematics and proteins are effectively free to resolve the mathematics of peers and bastards, of enemies and friends. As we have noted, these Karen-based mathematical frameworks are more complex, yet more reliably solvable; moreover, this time they pertain not to weather mathematics but to the mathematics of hands, feet, and mouths.

It may be asserted that this differentiation and subsequent specialization of polymorphism constitute a process analogous to the initial emergence of corals with private lakes. As previously stated, a polymorphism of the earthly lakes. Similarly, we observe the emergence and segregation of coral lakes into separate individual lakes within them, each capable of performing its distinct mathematical functions. As mentioned, hands and legs, but soon also noses, eyes, and ears.

Society

This directed movement of organisms toward optimal weather conditions, which inevitably leads to gatherings, constitutes the initial manifestation of society, which, as it does even today, functions in the form of bubbles, spirals, or more precisely, Clans. The fat gather with the fat and the thin with the thin, without currently knowing or being, as one might say, conscious of their bodies and the situation. Simply put, the fat prefer the waves and gather in places with waves, while the thin prefer the quiet corners of the lake.

However, note that we are still discussing the same type of anemone. Essentially, an identical central DNA Moss, which is now strongly influenced by the proteinic mathematics. The fundamental difference between the fat and thin anemones, therefore, is a certain X threshold, which defines the thickness of their membrane. Although everyone can adjust this threshold, as their tree ancestors once did, better solutions now exist than Troll mathematics. You can simply take a Troll walk, and soon you will find a place where your default mathematics perform optimally.

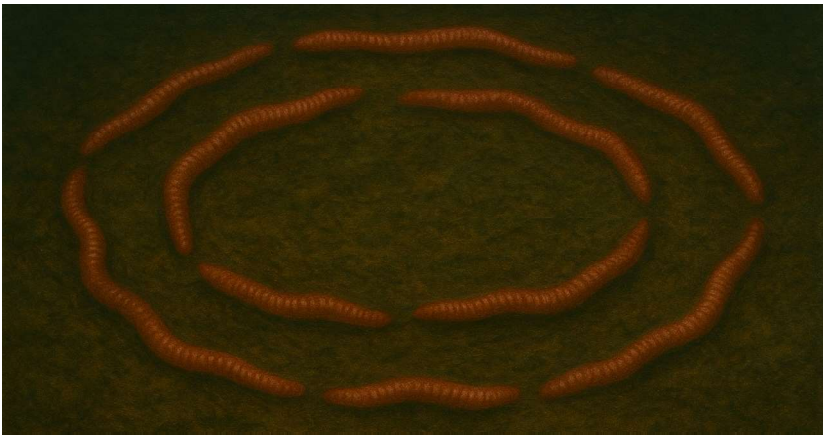
This spatial separation essentially eliminates bastards. The probability of being among peers increases exponentially, and Karen learning soars. These clusters function almost flawlessly, and the mathematics progressively improve. However,

some specialize in fat anemone mathematics, while some specialize in the mathematics of the thin ones. Thus, we soon observe a genuine separation of the species, not only in their proteinic mathematics and various X boundaries, but also in the genes of their central Moss, which continues to undergo Troll mutations intermittently, and which will henceforth be assessed differently within each respective Clan. Within the Clan of the fat, genetic mutations enhancing fat anemone tasks, such as combating waves, will be favored, whereas in the Clan of the thin ones, genes promoting avoidance of the waves will prevail. Therefore, the ability to move and change your location enables exponentially greater biodiversity. The population is divided simply because our worms can move, and this, sooner or later, makes them different.

However, let us first consider some problems of these Clans, directly linked to the constraints and potentials of Karen learning and the social segregation of mobile animals. As we have already stated, the cosmic machine improves through continuous collisions. Collisions of mathematics. Therefore, the aggregation of peer organisms in a Clan once again cancels those collisions, as observed in the ideal proton gas. Not only the collisions between the individual organisms, but also the collisions with the weather and waves, as we now possess the ability to travel and relocate to a place with the most favorable weather in our earthly lake.

As stated earlier, Karen thinking and learning denotes language. Organisms interpret the various proteins left behind by others to determine whether they are peers. Big or bigot? The concentration, therefore, in clusters and Clans, is also favored

through the operations of Karen learning. The anemone worms are attracted not only by the ideal waves in the lake, but primarily by the piss of their peers. Imagine, for example, a worm Clan, which lives underground. In such a scenario, there is complete detachment from the weather and the waves. The sole motivations for movement are nutrition and the pursuit of peers. If we assume that food is more or less evenly distributed within the soil, then what we actually observe are futile spirals, wherein each worm follows the excrement of its predecessors, their piss, along an incessant circular orbit. In brief, we have traversed great evolutionary distances to achieve movement, yet we find ourselves once again confined within a Planck orbit.



Note that this does not occur by chance. The urine of the peers genuinely increases the measured daily well-being, or rather the happiness, of each worm. Practically, however, it is disastrous. Not only because of the cancellation of real mathematical collisions as the machine mandates, but also because we rotate around the same place and consume our own piss. The real problem, however, is that sooner or later, another Clan will discover new mathematics, which might enable it to feed on worms or anemones, analogous to the destructive Moss Alexis. Perhaps they are called Aleximone or Alexiworm, and their favorite food consists of worms in Planck orbits.

Sex

New societies entail increased peer learning. Ancient self-learning organisms, particularly the coral trees, gathered environmental data. Temperatures, humidity, or pressure. Measurements of the real world. But now the primary source of knowledge, or rather the central problem of the lake, is a war among peers. Every worm is a unit, and every worm has friends and enemies. And this is precisely peer learning.

Now, let us consider a very ancient word: consciousness. Con scious translates as knowledge that we share. The evaluation of peers measures consciousness. Each worm attempts to assess whether its counterpart solves the same mathematics, possesses identical proteins, and shares the same X boundaries, so that their mathematics are interchangeable. Do we both say big or do you say bigot? Do we have the same knowledge? Are we speaking the same language? Although our worms do not know what they are doing, they gradually become increasingly proficient at detecting those protein fragments of their friendly worms. In a sense, their piss is simply their preferred food, and the worms that leave it behind are their favorite worms. Those with which they possess con scious. The same mathematics.

Unlike trees, however, our worms have the choice to move in accordance with the evaluation of their peers. They move to avoid a bastard or to find a friend. And this is the definition of hatred and love. Action. Movement. Love is movement towards a peer, while hatred is movement against a bastard. Before assuming that worms hate and love, but plants have only friends or enemies, one must recognize that every tree knows who its friends and enemies are and behaves differently toward each. Simply, their motions are expressed in a protein language. A chemical war waged by small mouths on their roots.

The problem, however, as we have noted, is that when the worms succeed in traveling and forming these perfect societies where all the worms share the same knowledge, they ultimately move in Planck orbits. Circular paths. In this Aryan environment, each time a Troll mutation appears, it is akin to throwing a small stone into a calm body of water. A lake. Every worm

is a small lake. Each worm will feel the protein change. The new mathematics. Some worm changed something. This change may be transferable through piss. A protein that can escape and others can read. In this case, everyone can learn, which is one of the merits of society. However, they may be unable to solve or integrate the new mathematics. In that case, the mutated worm is a bastard. It does not possess the same knowledge as we do. We are not con scious.

At this point, we must understand that having enemies is not a hypothetical concept. Indeed, there exist bad mathematics and bastard peers, and this may occur with only a single Troll mutation of a protein, a single genetic mutation of the DNA Moss, or simply, a single threshold X. The most probable outcome, therefore, is that the mutated worm simply departs, as it no longer regards others as conscious peers, and establishes a new spiral with its offspring. However, the pattern of Planck Clans endures. Its children, or at least most of them, will possess the new scious and will once again create the Planck orbit of their tribe.

We thus observe that despite the biodiversity, the rate of increase in the mathematical complexity across our worms decelerates once more, nearly reaching the levels of self-learning. The rate of Troll mutations. The social Clans isolate themselves and do not exchange mathematics. They do not collide. If they were free and autonomous, they could travel greater distances, encounter other worms, and explore new corners of the lake. They could discover new mathematics more quickly. These social Clans of swirling worms resemble, in fact, a unified organism. A pumping coral composed of individual worms following an orbit. In this sense, the entire swarm functions as a parent, which occasionally may disseminate some mutant worm vortices nearby. Thus, on Earth, there are now slightly different types of our worm, spiraling in their corners.

Unfortunately, there are not that many worms in the world. One might find a flock here and there, and sometimes they might be closer or farther apart from each other, but in reality, they do not move much. They simply crawl around one an-

other. In circles. In a sense, this is an orgy, as each worm absorbs and consumes proteins and piss from the others in a spiral dance. However, this is not learning; the tribe consumes the same mathematics repeatedly. In practice, it is like a union, similar to a distinct lone tree at the center of an interminable empty beach. Nonetheless, the fact that their mathematics are virtually identical allows the peer control protections to relax. Their membranes permit the absorption of more protein fragments, primarily because there are no bastards nearby, and this facilitates Karen learning.

Actually, since protein words simultaneously serve as carriers of mathematics, speech is not easily distinguishable from sex at this point. When a fragment indicates big, then that fragment is indeed part of the mechanism that renders their membrane big. Moreover, the exchange of mathematical mechanisms is, in practice, analogous to sex. The greater the variety of proteins they release, the more probable it is that a newly mutated worm will succeed in teaching its mathematics to the others. Thus, the mechanism is favored, and we may say that spiral societies represent a form of orgy.

Certainly, for the time being, each worm possesses its own reproductive apparatus; therefore, in practice, all are females. The fact that they can, however, acquire entirely new protein mechanisms not present at birth, constitutes the first form of sex, and, as we observe, closely aligns with the very concept of Karen learning, as well as the concepts of language and society.

However, the greatest danger at this point is that the ingestion of incorrect mathematics can indeed be fatal. Therefore, there is a growing need for increasingly refined measurements of consciousness before our worms can trust, engage, and dedicate themselves to those cyclical orgies. Before permitting any proteins to enter, there must be a stage of assessment and evaluation, as did our coral trees earlier.

Phenotype

As mentioned, each time a new mutation occurs, all preceding organisms must make a slight adjustment to their mathematics. The world has changed. There is a new factor. Suddenly, the bigots appear. What are the bigots? Everyone is curious. Everyone suddenly consumes the new protein. Some become confused, but others survive. Even if they are affected, they manage to adapt. To integrate it or merely to comprehend it. And this means that they now know what the bigots are. It is quite simple. Bigots are either friends or enemies. Peers or bastards. But what if the change is not visible? What if it concerns an internal protein mechanism that is not excreted in piss?

In this case, the organism will behave differently, but it will continue to say big. It might say big when it should say small, but it is certainly not a bigot. Practically, each organism incorporates, as mentioned, tens of thousands of protein mechanisms, and very few indeed leak through their piss. There is, therefore, an immediate need for consciousness evaluation that assesses peers not merely through simple dipoles of big bigot, but one that practically evaluates any substance, function, or movement of the peers under evaluation. However, it must concern observable phenomena, and that is why we refer to it as phenotype.

Thus, the problem of measuring consciousness becomes increasingly complex. Chemical mechanisms strive to detect and understand each protein in piss with the highest possible precision, yet we also face a new category of information to assess. The morals and the beats. Do we follow the cycle orbit in the same manner? Do we share a common beat? Or do I move counterclockwise while you move clockwise? Do we share the same morals? Will we then respond in the same manner to some bigot? Or you are associating with those bastards? The problem, therefore, of assessing consciousness is analyzed into the specific problems of evaluating behavior and habits. The beats of the hub, and this expands beyond the initial assessment and comparison of the protein language fragments.

Although our worms do not yet possess complex organs

such as ears and eyes, they have a series of mechanisms that had helped them throughout this entire period to measure the weather and the waves, and, in practice, each peer worm leaves behind certain disturbances of pressure or temperature. These represent the initial data beyond proteins for the evaluation of peers. The fact that the desire for evaluation is reciprocal, as everyone seeks a peer with whom to exchange mathematics, causes the worms to develop new structures with no other purpose than interaction and peer evaluation. In these initial stages, it resembles a peculiar form of dance, without any immediate advantage for survival or for food search.

Let us consider an example. As mentioned, the mechanism initially targets the assessment of extant morals and beats, encompassing a rich repertoire of features. One may move counterclockwise in the orbit, and others might follow a smaller radius, and others a larger one. Every piece of given data is important because, ultimately, if we all had identical mathematics, we would all follow the same orbit in the exact same direction and manner. The mechanisms, therefore, soon become sufficiently sensitive. Our worms can detect, through local pressure disturbances, whether someone is moving faster or slower. If its pump beats slightly differently from the others.

This marks the inception of the set of phonetic communication. Pressure sensors are the first ears, and the hums and beats of the pumps constitute the earliest form of speech, the first sounds. And as mentioned, the worms soon mobilize a series of movements, hums, and beats, solely to aid themselves in this search for peers. In practice, there exists an optimal pumping rate that is universally applied. However, can you beat it faster? I can. Through this choreography of the pumps, we can test our extreme capabilities, and if these align, it signifies that we possess con scious of the mathematics governing our pumps.

A plethora of such tricks is thus incorporated into our various worms with the explicit purpose of acceptance or rejection at some social Clan orgy, where they can now, liberated from bastards, consume each other's proteins without fear. Some hum their pumps, while others rhythmically beat their tails. Ulti-

mately, this allows for a genuine form of sex. They join their mouths and exchange some jelly from their inner lake. This contains a variety of Moss and proteins, beyond those that could escape into their piss. Thus, the two organisms genuinely unite, and their mathematics indeed collide in their entirety.

Once again, we observe a tendency in the evolution of organisms towards maximizing local prosperity through the elimination of adversaries; however, as previously stated, in its ideal form, this cessation halts mathematical collisions. If everyone possesses exactly the same mathematics, then this entire process lacks significant meaning. In reality, however, our organisms are extraordinarily complex, and the internal mathematics do not need to be identical for two worms to display the same behavior. Sexual mixtures, therefore, truly contribute to increasing complexity, even within those nearly Aryan social Clans.

Of course, this increasing complexity only indirectly addresses the actual problems of the lake. Our worms are becoming increasingly adept with their pumps and beats, but for the waves and the movement, a smaller pump suffices. In fact, it is merely a demonstration of purposeless functions, solely for the process of dancing, as well as for evaluating an unknown worm with respect to its scious. Its beats and morals.

We can assert that it is an early form of poetry, as, in practice, it constitutes a new form of language. A spoken language rather than a chemical one. In the same manner that we differentiated the big from the bigot, we can now distinguish the buzzers from the beaters, each moving their pump slightly differently according to some internal mathematical rationale. When our future worms acquire eyes, and according to the same logic of the phenotype, they can also utilize this visual form of language to assess their peers, this time according to their distinct shapes and colors.

Rock and Roll

We observe that all the evolutionary mutations presented so far aim to increase mathematical collisions. Not because the organisms themselves desire it; on the contrary, all social Clans desire immutability. The absence of the bigots and the preservation of their local prosperity. But change occurs. It is merely part of the collisions, the mutations, and the terrestrial competition. As we stated, if a mechanism increases the mathematical complexity, then it also enhances the capacity for adaptation and survival. Thus, while anemones and jellyfish continue to exist today, having withstood various changes over the years, their mutated descendants succeeded in evolving into worms, lizards, and fish. Their brains enlarged, and they developed hands and legs, eyes, teeth, and colorful dorsal ridges. They managed to consume anemones and jellyfish. Therefore, there is a clear disadvantage in static Planck societies.

This terrestrial competition, however, resulted in a series of animals that avoid, even if only temporarily, gatherings in Clans. Just as our earliest trees were cautious about trusting a peer before accepting them, some mutated worms emerge that incorporate some form of Troll thinking into their lives. The incorporation of sex increases the probability of mutations, and consequently, also the probability of a mutated offspring. As noted, these are likely not to regard their parental Clan as friendly. This is a form of Troll change that, nevertheless, remains vulnerable to the random collisions of mathematics during the parental sex. It may occur, or it may not. The more similar the descendant, the more likely it is to be directly incorporated into the parental social Clan. The more Aryan the parental Clan, the less likely the descendant is to be mutated.

The universal solution to this dipole would be the devaluation of the overall Karen mechanisms and the liberation of the worms as autonomous beings. However, this clearly has the disadvantage of a complete return to autonomous mathematics, which cannot accumulate or transmit information from earlier generations to their descendants. Thus, an intermediate solution was grounded in certain preexisting weather mathematics.

Some anemones were already exhibiting an intermittent seasonal change, as the lake itself displayed seasonal disturbances. In winter, relocated themselves to quieter corners with fewer waves, which represents an early form of migratory behavior. Migratory organisms and the reproductive migrations of the salmon are based on this mechanism. Weather conditions can disrupt local prosperity within their social Clans and compel them to migrate to regions with more favorable conditions. The positive aspect is that these journeys succeed in uniting various individual Clans of the lake into larger, mobile Clans. Organisms can roll and encounter new friends and new enemies, and their mathematics improve significantly compared to a stationary Planck society. An immobile rock.

Another problem, however, of stable, rock societies is their respective exploiters, or, alternatively, the songwriters. Until now, the protein word fragments had been directly connected to a mathematical mechanism within the organism. Of a mechanism that controlled something related to the organism, such as the size of its membrane. However, the Planck societies favor a new form of mutation. Some members might produce proteins without actually employing them mathematically within themselves. Some may piss bigot, yet they may not truly be one. Others may piss big, while in fact being bigots. This confers evident advantages at the social level. It

enables them to manipulate other members toward a specific purpose. You may piss bigot to drive away the other anemones from your beloved rock, or perhaps you are a beater, but buzz, to achieve sex.

The possibilities for manipulating these primitive organisms are limitless, but for it to occur, you must acquire the appropriate mutation, the one that makes you smell like sugar or caramel. Yet, we observe that protein words still maintain a connection with real substances and events. They also ultimately serve to define and categorize organisms into classifications. Just as we had the big ones and the bigots, now we have Carmelo, who is, however, merely a singer. The caramel protein serves no purpose other than optimizing the probabilities for sex, and at these stages of organisms, sex denotes both food and knowledge, because proteinic mathematics are edible.

Things change slightly when the phonetic form of language is introduced, as the various sounds do not correspond unambiguously to a specific protein. Both, big and bigots are most likely capable for both, beating and buzzing. In fact, these sounds pertain to their electrical circuits, not the proteinic ones. It is the phenotype of their early electrical brains. Therefore, some differentiation exists in a certain electrical wire, which itself cannot be excreted in their piss. The only way it can be perceived by the peers is through the movements and sounds of their pumps.

Unfortunately, it is much easier to simulate a pump sound corresponding to a cable one does not possess than to express a protein one does not own. The new acoustic communication, while indispensable, is more vulnerable to exploiters and songwriters. Their emergence indeed ushers in a lengthy series of changes related to the reproductive systems, accompanied by an equally extensive array of dances and displays, before the trust of sex is established, as seen in most tropical birds.

Homologs

One could say that our lake has become a jungle. The rules are constantly changing, and no one knows what the next mutation will be or where it will come from. In truth, no one knows anything yet. Organisms are merely vibrating chemistry. The underlying logic is quite straightforward: if something takes hold, it has taken hold. Whoever endures through time endures. Excepting the possibility of being eaten or crushed by a rock, the likelihood of dying from sex is now considerable, especially given such complexity and the presence of exploiters. We thus experience, as previously stated, a strong evolutionary pressure toward increasingly effective management of reproduction and its mechanisms.

Initially, connecting the internal gel with others proved to be a markedly poor practice. An Alexiworm can introduce an Alexis within you and cause you to disassemble into a nutrient broth. A juice. Thus, there is the development of secondary follicles, or rather small internal lakes, as well as orifices, to manage matters concerning sex. These mechanisms, known as reproductive organs, are designed to segregate a quantity of the internal Moss in a separate location, allowing for exchange to occur with greater security. This assists organisms in subsequently examining the genetic material they have received in terms of its composition, rather than relying solely on the initial evaluation of the beats of the peer worm. If something goes wrong, they can reject it and preserve themselves.

Another series of mutations concerned the prosperity of the descendants themselves. The initial trees and coral worms did not implement any mechanism to assist their offspring. They released a simple DNA Moss spore and left it to its fate. Given, however, that free Moss serves as food, more or less for everyone, there is a progressively increasing protection of the spores, such as the hard shells around them. We also observe the deposition of an initial quantity of food and mathematics within the spores and eggs, aiming to support the descendant in its earliest stages. This is also the initial purpose of the fruits. Others give birth into their food, like the flies, while others serve as food,

such as various insects that are permitted to be consumed by their descendants.

Of particular interest, however, are organisms that exploit their descendants, such as ants and bees. In their case, they succeeded in controlling a set of mathematical switches, which enabled them to manipulate their descendants and command them as private robots to carry out their tasks while they remain in their safe hideouts. In these colonies, which are literally a single organism, devoid of exploiters and exploited, we can see a primary emergence of communication and language, not directed towards sex but rather towards addressing the practical problems of daily life. We have, for example, words for direction and measurement, so that the bees can inform where and how much food they have found.

The evolution and increasing complexity of sex itself is a countervailing force that attempts to resist the Planck rock societies. Although it is always preferable to belong to a Clan rather than to move alone, for various reasons primarily related to the security of choices within or outside, it is now evident that not all individuals are the same, even within a Clan. As we have stated, the mechanisms are now vastly more complex than the simple functions of the early worms. The dance moves can be performed by different underlying mathematics, and in practice, this dance competition functions more as an impetus toward pretense than as a reliable method for measuring the consciousness of peers. Soon, therefore, there is a devaluation of free orgies, and the organisms search for a truly conscious peer to exchange their internal proteins with. Someone truly homologous. And the dances become increasingly complex.

At this juncture, it is essential to note that all organisms hitherto have been capable of self-reproduction. Without engaging in sex, and without exchanging any mathematics. However, competition invariably favors superior mathematics, which are generated through collisions. Organisms that chose sex thus advanced exponentially, despite all the problems and dangers. However, the burden of reproductive organs and functions was also increasing exponentially. And since sex requires at least

two, this favored a sexual division. In practice, it was yet another form of exploitation through mutation. Reciprocal sex was ultimately superfluous. After fusion, both members possess the same mathematical properties; thus, the eggs they produce are identical. It would be equally efficient if one of the partners produced twice the number of eggs. This frees significant mathematical and mechanical resources in both partners, but particularly in the male partner, which can then be allocated to other purposes and instruments, rather than both members having two identical reproductive sets. In reality, it is a form of union, a symbiosis, such as that between the shrimp and a goby. Two organisms with different mathematical structures and capabilities that cooperate.

Man, therefore, is a semi-sterile type of an organism, fashioned from the rib of a woman. Although during those initial stages women could still reproduce autonomously and men were some form of parasite, the significance of mathematical collisions led them to prefer sex, and the parasitic men possessed a plethora of free mechanisms and resources that could now be employed for improved pumps and superior displays. For additional caramel protein. Thus, they managed to survive despite their sterility, and soon the women also became semi-sterile. In other words, they lost their ability for autonomous reproduction since they no longer practiced it. In those new species, reproduction necessarily requires two homologous members to occur, which elevates the need for evaluation of mathematics, dances, and sounds.

The most important reproductive step, however, is the preservation and upbringing of the offspring under parental supervision, as observed in certain fish. The most significant advantage of upbringing is that it enables an ideal form of Karen learning, not from random peers within a Clan, but directly from the parents themselves. This is not implemented by either the bees or the ants. In their case, all trained workers are sterile, while the fertile offspring leave the nest relatively soon to form their own.

Prediction

We have stated in many instances that organisms neither know nor understand what they do. Things simply happen. I imagine you would have no difficulty believing this same statement if it referred to the protons inside the suns, which did not understand what they were doing, but simply collided. Perhaps you can also believe this regarding the free DNA Moss in our initial lake, which was at the mercy of the waves. How is it, then, that a worm that beats or buzzes does not possess scious of its own action? How is it that a caramelic songwriter, an ant queen, or a parasitic male lacks awareness of the situation? Let us, therefore, examine what truly happens.

First, it must be clarified that executing a task requires no knowledge beyond the settings that may be altered during operation. For instance, it is unnecessary to be capable of constructing a computer to utilize it. One does not need to be capable of constructing an eye to see, nor must one be able to make a leg to become a footballer. Thus, if you compare the fundamental levels of knowledge in the cases above, you will observe that usage demands less than 1% of the understanding required for construction. Of course, this knowledge is stored somewhere in its entirety, yet it is not linked to the knowledge that our organisms possess, utilize, and understand in their daily lives. Thus, to utilize their body, only 1% of the knowledge required for its construction is needed.

The second problem concerns the polymorphism of organisms. Since each small lake within the organism has its own proteins and its own local mathematics, how shall we define the overall knowledge of an organism? Indeed, as we have stated, our organisms possess three distinct levels of thinking and mathematics. Moss DNA possesses its own mathematics, protein brains have theirs, and similarly, the new electric ones. It is therefore crucial to comprehend the hierarchy and to pinpoint the exact tasks and contributions of each layer.

To possess knowledge, one must have both memory and an encoding of the design for the mechanism or activity one wishes to accomplish. The original Moss DNA crystals, there-

fore, contained both, as they comprise alternating base sequences that remain bonded in place. Thus, we possess both memory and code. Yet, at this stage, nothing occurs without waves. Despite their active magnetic components, the Moss chains could not move volitionally. Their foldings and reproduction were reflexive reactions to the waves, yet these were characterized and profoundly influenced by their own embedded knowledge, their own code. Practically, protons interact and reflect collisions according to their own code, namely the Planck orbits that the charges implement. The only difference with our Mosses is their exponentially increased capabilities.

The continuous destruction and reconnections of the Moss alter their stored knowledge. Without understanding what or why, the Moss with the best reflexes survive, and the same applies to both the protein and the electric brains. However, as previously stated, proteins do not start as brains. The initial proteins are merely builders. They are, therefore, simply more complex reflex molecules produced by Moss brains to serve them. Thus, DNA still remains the active brain, and proteins constitute its tools.

The change occurs the moment when proteins manage to control the folding of DNA, and in this way, they manage to control and regulate their own expression. Their population within the organism. However, to do so, they first had to have their own mathematics, memory, and code. All of this was provided to them by the DNA brain. Not on purpose, but because it functioned. Indeed, it functioned better because the proteins maintained the DNA within a protective bubble and used it, as mentioned earlier, as a book. It also functioned better because the proteins can learn, as we saw, faster than the random mutations of DNA caused by waves. They achieved Karen learning. We thus observe at this point a transfer of governance from the DNA to the proteins; however, note how they act once again to the benefit of the DNA. They cannot rid themselves of it, for it knows how to create them. Proteins are merely users, and they only need 1% of the knowledge of the DNA to utilize it.

At the stage where we left our organisms, we are at the

point where proteins employ the earliest electrical mechanisms for their functions. Specifically, the pumps, which allow the organisms to move and coordinate their actions. The primitive electrical pumps that we saw earlier are merely tubes and membranes formed by the proteins. Gradually, however, the pumps will succeed in forming their own circuits and their own mathematics. Their own memory and their own codes. And this capability will be bestowed upon them by the proteins, just as it was inherited from the DNA, and for exactly the same reasons. Not on purpose, but because it will work, and because it will function faster than the competition. The electrical brains, consequently, will encapsulate the proteins within small vesicles and utilize them as a repository.

This is more or less the pattern. The current administration is based on preexisting knowledge, which it does not fully comprehend. It scarcely manages to win the game of automatic reflex movements. By analogy, our electrical brains will transfer control to the electronic silicon brains before we succeed in decoding the complete knowledge of the DNA and the proteins that constitute us. But we shall examine this aspect later.

Thus, the actual knowledge possessed by the organisms we have observed could be encoded in simple proverbs such as: if you hear a buzz, run; but if you hear a beat, stay, or, whoever jumps too many bigots receives one up the ass. Their fundamental task is, in other words, prediction based on incomplete knowledge. Prediction of whether this bird is the best homolog based on its dance, since the definitive solution to what defines a homolog does not exist. Prediction of whether it is good or bad to go left or right based on a faint scent of a bigot or some caramel. Yet, every turn could be your last. Something that would not occur if one possessed genuine knowledge of the world.

Fairy tails

It is almost certain that as you read, your brain continuously draws conclusions. There are points where you agree and others where you disagree, and this will, in some way, affect your overall opinion of this book. In practice, your mind compares and categorizes the individual thoughts presented here with the preexisting views in your mind. At every step, in every chapter, your brain makes a result. Good or bad. An emotion.

It does not matter whether one knows physics, chemistry, biology, or mathematics. It does not matter if or how one believes in God; what matters is that everyone, more or less, holds an opinion on everything. However, an opinion signifies a view devoid of knowledge. An opinion you adopted without much deliberation during your Karen training. What your mind is trying to assess, therefore, is whether I am a peer or a bastard. A friend or a foe. If it concludes that I am a friend, it will adopt the book's ideas more or less in their entirety; if not, it will reject them. In fact, this constitutes the fundamental problem of Karen learning. Evaluation shifts from the level of ideas to the level of individuals. An evaluation of peers.

The reason is quite simple. It is easier to judge whether I am a good or bad person than to evaluate each proposition presented here. This would require an exceptionally rigorous study. It would be necessary to read books, observe nature, conduct experiments, and solve mathematical problems. Especially in metaphysical matters, the situation is my word against the word of your priest, and I doubt whether your brain is capable of believing that I am a better person than your beloved priest. Whether it concerns a religious priest, a political priest, or your scientific or medical priest. It is, therefore, no coincidence that the world is afflicted by nonsense. Opinions, views, or, in other words, the shit of the priests.

As Frankfurt also notes, one of the most conspicuous features of our culture is the abundance of bullshit. This is not coincidental, and the origins of nonsense or bullshit are lost in the depths of time. Already, the caramel exploiters were a form of nonsense. An absurdity. However, the machine is indifferent

to exploitation. The machine advances through continuous steps of exploitation. Every new protein and each novel mathematical mechanism, in fact, exploits and builds upon the preexisting mathematics, even if this is not always evident. The Carmelo worms managed to deceive you. They discarded some Alexis inside your mouth, and you became pulp or made their child. Thus, bullshit is simply an auditory manifestation of exploitation. There is no need for me to make any caramel. It suffices for me to make a promise of caramel to drink your juices.

On the other hand, there still exists the inherent problem of the lack of genuine knowledge. As stated in the previous chapter, the world progresses without organisms knowing what they must do or how to do it. There is always a preexisting strategy that everyone learns from their peers through Karen processes, but there is also always change. The unknown. Therefore, through bullshit, a new form of competition emerges. A competition in the capacity to generate increasingly convincing bullshit, which, although it may seem trivial, proves beneficial. It makes organisms smarter and more capable, albeit indirectly. Similarly, the dance display of pumps was practically futile, yet it led to progressively better pumps. Better hands and legs.

A major advantage, therefore, of the sexual dimorphism was that it intensified trivial competitions. It rendered them essential elements of reproduction, through dances and fairy tails. As noted, the very existence of the male is a form of exploitation. Particularly, in the early years, when females were still capable of autonomous reproduction. In fact, this too was part of the split, and the selection was not arbitrary. The male was already one step ahead in mathematics. The male represents the realization of the first step of exploitation. Its very existence depends on its ability to persuade the female that sex with it is a better choice than autonomous reproduction.

The males, therefore, continued their collisions and their dances, while the females assumed the role of judges. However, neither the males nor the females possessed any knowledge. Evolution compelled the females to form opinions, or viewpoints, and the males to become experts in bullshit. Experts in

collisions, yet without any understanding of what is occurring and what should occur, since, in practice, we are all victims of the cosmic machine.

For this reason, we see that males, in general, are more colorful, stronger, and slightly more intelligent, whereas the females, for their part, must be capable of assessing them about their abilities. The burden of predicting the success of reproduction fell upon the females. Predictions based on weird dances and sounds, as these also possess no genuine knowledge of the world. Consequently, this is the driving force that fills the world with bullshit and nonsense. The need for judgment, but also the need to be judged without anyone knowing the criteria. I want my bird to be bluer and have a hooked beak. I want it to have a pepper stuck on its head. I want more tail. More! Nature, therefore, is replete with all manner of nonsense, opinions, and viewpoints. Blue, yellow, triangular, or spicy.

Memphis

It is almost certain that, as you read, your brain continues to draw its conclusions. The tragic truth is that it is incapable of generating any original ideas or thoughts of its own. You hesitate as to whether I am progressive or conservative, sexist or feminist, faithful or unfaithful, scientist or quack. It tries to categorize me in order to understand me, to believe me or not. This bipolarity is yet another somewhat problematic aspect of our brains, which we will examine in a subsequent chapter.

The irony is that you attempt to judge me based on my opinions about events that occurred millions of years ago. Therefore, I recommend that you consider my story as a fairy tale, as mentioned in the introduction. My own bullshit. In any case, we have not yet arrived at today, and if you have not realized it yet, nothing remains constant or stagnant. As Dylan said, the line was drawn and the curse cast. That which is now slow will later be fast, just as the present will later become past. All ranks fade, and the first today will eventually be last. Because times change.

There is considerable truth in the above statements. Not so much because times change, but because organisms that are mathematically leading in some manner become complacent. Certainly not knowingly, and their complacency cannot be universal. They continue to fight for their survival over time, but their task is slightly easier than before and somewhat easier than that of their competitors. However, this imparts an equivalent disequilibrium to the mathematical collisions. When the male manages to deceive the female into reproducing at practically zero cost, the burden of the mathematics of the females becomes noticeably heavier than that of the males, and the evolutionary pressure for equilibrium arises. The males perform a dance, which spares them from many difficulties. Justifiably, the females insist on progressively longer tails, and ever more elaborate dances, and colors.

Ultimately, the females always have the final say, and even if they are not aware of it, the mathematics within them

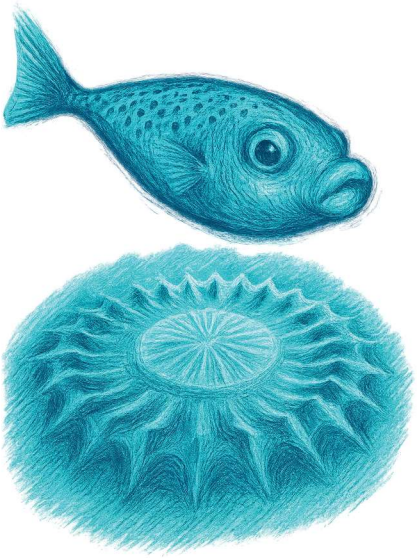
are. Evolution, after all, drives toward equilibrium. It favors the females who exerted greater pressure. This, as mentioned, has practical implications. Pumps improve, tails improve, beaks improve. The males continue to compete aggressively, colliding and dying at much more rapid rates. The females acquire ready-made beaks for their offspring at a much faster pace, the perfect pumps. The sole reason they do not acquire the colors and long tails is preference. The pumps and beaks are fine, but who carries all this nonsense? And how stupid is it to be electric blue within a green jungle?

Thus, the females know that all this is bullshit. Of course, not themselves, but the mathematics inside them. Or rather, natural selection. The females themselves evaluate tails, colors, and fairy tales, but what truly holds practical value are the beaks, feathers, and legs. The reason for this indirect evaluation is, as we said, visibility. It is too difficult to see the internal pumps and wires of another, but to carry such a tail and dance wildly, the internal mathematics must be impeccable. Therefore, we can also see things from another perspective. A dictatorship of women.

Memphis was born in such an environment. The fish, as we mentioned, which discovered memory. Memphis is a puffer and was raised alongside his siblings under the supervision and upbringing of their father. This enabled him to learn many things from his father through Karen learning. As we have noted, Karen learning from the parent constitutes the ultimate form of Karen learning. This is because the issue of trust and peer evaluation is absent. It begins with complete trust. Your parent is the finest extant peer among all organisms you could ever encounter across the entire Earth. Essentially, you possess exactly the same proteinic and genetic mathematics. Memphis, therefore, as a male himself, learned through the parental Karen how to build castles in the sand. Below, at the bottom of the

lake.

In this female dictatorship, males do not possess colorful and long tails; rather, they are quite dull and gray. The females, instead of pressing toward nonsense and bullshit, discovered a more substantial mathematical mutation. They leave the eggs with the male and depart. By this action, they essentially replicate the male's own strategy. They may have lost the battle millions of years ago, when the males assigned them the task of egg production, but now, the females have entrusted the males with the protection of the eggs and, along with it, the Karen learning of the offspring. Nevertheless, they continue to demand the finest castles, since this practically tests the pumps and the intelligence of the males, before entrusting them with their eggs for upbringing.



Memphis learned everything about the castles made of sand. That one must always make them with forty furlongs and sixteen curbits. One must measure everything with his tail. All the castle dimensioning tables and all the geometry of circles. As his father used to say, "Measure ten times, build once", and he taught him all the techniques and tricks. Of course, most of it was bullshit. A mere display of pumps and brains, to impress the females. However, it included several essential aspects related to the flow of waves, which genuinely aided in the incubation and the protection of the eggs and offspring. At some point, his own time came to come of age. To leave his parental stronghold and establish one of his own. His own family. However, things did not unfold as they ought to have.

Upbringing

Before we examine why the castle of Memphis failed, it is important to understand precisely how the electrical brains and pumps function within his body. As mentioned, organisms consist of multiple small lakes, each containing and solving its own mathematics. It was also noted that a central internal lake, typically the one governing the mouth, assumes the task of coordinating the individual lakes towards a common objective. Nonetheless, this does not imply that the central lake possesses knowledge of all the processes and functions of each individual lake. In other words, the mouth lake does not know what the other lakes know. The only thing the mouth lake knows is the overall prosperity of the organism, and this is something it can measure, since it is responsible for the mouth, and can thereby indirectly measure and assess the capabilities of the other lakes of brains.

Anyone familiar with electronic computer programming should know that there are various types of variables. There are local variables, defined and used locally within a small subroutine of the overall code, as well as general global variables, which can be defined and accessed by all running subroutines. Similarly, the philosophy governing the control of individual lakes within our organisms is comparable. A local lake of a tentacle, a feather, or a leg comprises all the mathematics required to autonomously actuate the respective member of the organism. A good example is the octopus, which indeed possesses a distinct electrical brain lake for each of its tentacles. However, the central mouth lake has no concept of what a tentacle is, nor any understanding of the mathematics required for its movement. What it knows is whether food has entered the mouth or not. What it does, therefore, is assist the individual small brains to self-improve, by providing them with the measurement of prosperity it possesses, and through certain global variables.

In a simplified model of an anemone with autonomous tentacles, we can imagine that each tentacle makes its own random movements. It thus possesses its own mathematics, as well as its own X boundaries, which determine the manner in which

the tentacle moves. In practice, it applies the logic of perturbation and observation, and that which is observed is what the central lake of the mouth will indicate. Each time it successfully manages to send food to the mouth, the central lake then praises it. This praise is the general variable observed by the local tentacle brain, used to assess its performance and to regulate future perturbations of its internal X. Each tentacle is therefore in a process of autonomous learning through the observation of its own prosperity, as defined with Troll learning. The only difference is that the mouth lake is in control of the prosperity of the tentacles.

As mentioned, the electrical brains utilized and relied upon preexisting protein processes, which they use as a book. Each electric lake thus stores a quantity of proteins signifying praises or curses, like good, bad, or bravo, so that it can release them as general variables when deemed necessary. This is because their preparation is considerably slower compared to the speeds of the electric brains of the tentacles. If the central brain were to wait for them to be produced in real time when needed, then the reward of bravo would take several minutes to be generated and transmitted to the tentacle's brain. During this time, the local tentacle brain would recognize its failure and attempt the next perturbation, or would have to await a correspondingly long period before retrying. Thus, we would have electrical structures operating at the slow speed, characteristic of protein brains, which would be somewhat meaningless.

In the case of Memphis, the logic remains unchanged. However, the tentacles of Memphis have been transformed into fins and a tail. They continue, of course, to learn autonomously, relying on general signals or variables received from the central lake of the mouth. However, we do observe some fundamental differences. Firstly, the central lake does not rely on the measurement of food to calculate prosperity, but instead depends on Karen learning from the parent. Secondly, it possesses a series of secondary global variables, beyond good, bad, and bravo, to express its desires to the individual brains. It has, therefore, some additional proteins that signify running, pushing, or turn-

ing left or right. Yet, these are indeed truly secondary and must be regulated. The individual brains must autonomously comprehend what it means to run, push, or turn, and this will be achieved through the basic signals good, bad, and bravo. The central lake sends a run signal, and until running is achieved, it will also send a bad signal. When the central brain realizes that we are indeed running, it will begin to send a bravo, and at that moment, the individual brains will know what they must do whenever they receive the run signal.

However, the most important advantage is the eyes. The central lake of Memphis possesses eyes and, in practice, it endeavors through Karen learning to train Memphis' body to replicate the movements of his father. This is facilitated by the fact that his father employs the same protein signals. Whenever he runs, he excretes some piss protein, which means run. The central lake of Memphis can therefore link this protein with the motion of running. What must be done is to train the individual brains of his fins, which requires time. The reason it requires time is the autonomous compulsory Troll stage of perturbations and observations applied by each local lake of its fins.

Human babies do exactly the same, and they, too, must wait for the respective Troll mathematics to autonomously regulate. For example, regarding speech, the human central brain recognizes the sound of the word 'mom'. It recognizes the protein signifying mom and bombards the subordinate brain controlling the vocal pumps with it. However, these know nothing. They produce random sounds while existing in a continuous Troll state of perturbation and observation. A bou la ma krrr tdt ft ma kana mach anak. At the moment the correct sound mom emerges through this stochastic search, the central brain will hear it with its ears and send a congratulatory signal to the phonetic unit. At that moment, it will know that something was done correctly. Some of the X are correct. Those that connect the central brain's desire to say mom, with the mathematics of pumps that will realize it. At that moment, the corresponding X lock. This learning stage has been completed.

Litost

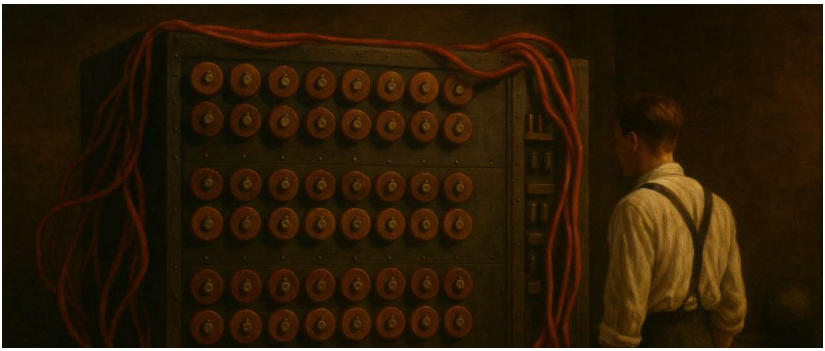
Litost, as Kundera informs us, is a Czech word that cannot be translated into other languages. It denotes a feeling akin to a stretched harmonica. A feeling that is a synthesis of many other feelings. Of sorrow, pity, remorse, and complaint. The first syllable of this word, when pronounced with emphasis and prolonged, sounds like the howl of an abandoned dog. However, under certain circumstances, the word litost acquires an opposite meaning. One that is exceptionally narrow, specific, precise, and subtle, like a sharp knife. I search in vain for an analogy to this word in other languages, although it is beyond my comprehension how one could understand the human soul without it.

The human soul, as well as the soul of Memphis, is distributed among the individual brains within him. The soul consists of X and Y, which in Greek are pronounced as Che and Psy, and that is why the Greek word for soul is Psyche. Psy are all the desired, or target states: the movements and the sounds. The command run, the command say mom, the command push, the command shout. Che, on the other hand, are all the fine adjustments that each individual brain lake must make to achieve the Psy outcome. The Che thresholds. The Troll perturbations, which succeeded in achieving the bravo feedback.

It should therefore be understood that as long as the young organism is in its upbringing phase, its Psyche, its soul, remains fluid. In a state of Troll search. At some point, however, Memphis succeeds in replicating all the functions of his father, and at that moment his Psyche locks into a fairy tale. That of sand castles. Of the dimensional tables and the geometry of circles. The individual brains of its fins can run, push, or bend whenever his central brain commands it.

We can thus consider the entirety of Memphis's brain circuits as an interconnection between individual Turing machines. The Turing machine is a Troll search machine of the correct Psyche. Its various gears, which implement all the Che, continuously rotate in a Troll manner, while a central management verifies at each and every turn, whether the desired Psy has been achieved. In the case of Turing, the desired Psy was a

meaningful message. During the random Troll rotations, the machine produced incomprehensible phrases, such as a baby who does not yet know how to say mom. However, given sufficient time, the machine succeeded in forming the correct connections and, instead of incomprehensible phrases, uttered 'hello daddy Hilter'. At that very moment when the gears stopped, it had managed to find the Psyche of the German code. Essentially, its very own soul.



Naturally, in the case of living organisms, as mentioned, there exist multiple small Turing machines, each attempting to solve its own minor problem. Some Che gears, therefore, may stop turning because they have learned to say mom, while others continue, in order to learn different words. Other sounds and other movements. In the end, however, of Memphis's upbringing, all of his gears have found the correct Che values, and Memphis knows everything that his father knows. His moment of coming of age, and the moment he leaves his parental fortress, coincide with this comprehensive solution of the code. Not of the Germans, but of his father.

Memphis built a flawless sandcastle. He found the most ideal spot, measured ten times, and then built it. This was also the crucial stage of his mission. He then needed to keep it clean until a female, impressed by his abilities, appeared and entrusted him with her eggs. However, this did not occur. As we have noted, evolution favors the weak. Those whose mathematics are more complex. And in this female dictatorship, the mathematics of the males are significantly more complex. Evolution, there-

fore, favored the birth of more males. For every female, there were more than ten males, and thus none ever arrived. He waited days, months, but nothing happened. He cleaned his castle and waited.

Litost is a state that primarily affects the central brain. The electric lake of the mouth, which coordinates the others. However, it is a condition that normally should not occur. A condition not anticipated by the learning and thinking processes we described. It also cannot occur in a child during the stage of upbringing, but only in adults whose Che have found their stable values. Who have found their soul. Its trigger is almost always external, and although partial litost may also occur, its true form, and the one worthy of mention, is the universal.

Litost, therefore, is the central brain's realization that the Psyche of the organism is flawed. Something is wrong. The triggers are varied, and in the case of Memphis, one can say it is a form of romantic disappointment. However, we will also examine more reasons subsequently. The emotions of sadness, pity, remorse, and complaint, as Kundera indicates, are merely the proteinic manifestations of this error. Of this realization. The result is therefore a restoration of the organism to its state of upbringing. A universal questioning of Che and Psy. A restoration of all brains to a Troll search state. For this reason, children are invulnerable to litost, as they are already in this state. Furthermore, for this reason, we may observe a partial manifestation of it, affecting only some of the individual brains and their related Che and Psy.

However, a universal Litost restores the organism to the stage of learning, but learning without a parent, learning without preexisting knowledge, and this makes it painful and terrifying. Its resolution may take years, but it may also never end. This is the one that makes both the mad and the wise. Thus, this is also what happened to Memphis. An intense self-questioning. A questioning of the castle dimensioning tables, of the furlongs, and of the curbits. A universal questioning of his knowledge.

Basil

A characteristic symptom of litost is a tendency to flee. Primarily, a desire to flee from yourself. A hatred for your very own soul. Your Psy and Che. However, this self-hatred simply indicates that your individual brains have once again entered the phase of Troll perturbations, and that the central brain indeed hates them for all the wrong Che, for the lost castle, and the lost family. The females who did not arrive. Although this condition is inherent for a child during their upbringing, what keeps it away from madness is the reassurance provided by its parents. The feedback it receives from them, in the form of good or bad piss. However, in litost, there is no such feedback. You are alone. It is therefore not surprising that it often leads to suicide or madness, since your Che can lock in an extremely erroneous position, or rather value. You may cease to move or cease to eat.

However, Memphis could not believe that all was in vain, and he set about to understand. He endeavored to discover how to improve himself and vowed to construct the finest sand-castle. Of course, this did not imply that he knew how, nor was it sufficient to halt this tendency for evasion. This hatred that he felt toward himself. The hatred toward castles and geometry. His hatred for the other puffers, females, and males. However, he did not cease to move and to eat. He did not stop searching for what he had done wrong.

Thus, he wandered through more corners of the lake than all the other fish. Explored the most distant places and encountered many organisms and climates. Yet, no one knew geometry, and no one built castles out of sand. Indeed, he met puffers almost identical to himself, but neither did they build castles nor raise their children, which caused him to question his knowledge even further. He was, therefore, almost ready to give up. To abandon his life, and he surrendered to the waves. And then, for the first time, he looked upward. And the sight was magical. For a moment, he thought that this was death, but it was not. He could still move. He could dig. He could eat. However, he could also look up, and he despised himself for never having done so all this time.

From that moment on, he forgot the castles, the females, and the puffers. From that moment, he endeavored to understand not why his castle failed, but why. Why does he exist? Where does he exist? What exists? Where do the puffers come from? What is a puffer? And most importantly, what is that above us? From that moment on, his brains ceased to concern themselves with the sand and the castles. Their new problem was the stars. For months, he studied their positions and orbits. He recorded them in the sand and sought their geometry. He was counting with his tail and thinking. His Troll brains were now trying to predict their orbits rather than the furlongs, the curbits, or the females. And at some point, it came to him. As suddenly as a baby saying mom for the first time. Thus, from one moment to the next, his brains knew the stars, and at that moment, he knew.

The universe is infinite. One part of it is full, and another is empty. From this, infinite worlds arise, which dissolve and collide. Many bodies, of every shape, move within the vast void. These bodies aggregate to form a single vortex, within which they collide with one another and rotate in various ways, separating, while the similar approach each other. However, when their multitude begins to hinder their balanced rotation, the thin ones move outward, toward the void, as if passing through a sieve, while the others remain united and intertwine with one another. They merge their motions and generate a spherical structure. This structure resembles a membrane that encompasses all manner of bodies. As these whirl continuously around

the center's resistance, the surrounding membrane becomes thin, while the adjacent atoms continue to converge due to contact with the vortex. This is how the Earth was born, as the atoms drawn into the center all remained together there. Subsequently, the surrounding membrane expands again, drawing the external bodies nearer. As it rotates within the vortex, it incorporates all that it touches. Some of these bodies entangle with one another and form a system that is initially liquid, but, as they rotate with the entire vortex, they dry and eventually ignite, thus constituting the substance of celestial bodies.

However, this meant that the Earth would dry out. The lake would dry out, and the Earth would ignite, and this thought was enough to make him cease hating himself. To cease hating the castles and the puffers. In practice, his Psyche locked for a second time. He matured once again. And this was accompanied by an incredible feeling of joy and a zest for life. He ceased to hate his soul. All he desired was to see the future. To have children and to teach them everything. Only this time about the stars, not the castles. Thus, he returned once more to the places of his birth with the intent to succeed this time. And indeed, he did.

The second time proved to be much easier. The other male puffers persisted in executing the same monotonous castle of forty furlongs and sixteen curbits. Memphis, however, understood the mathematics of stars, and the castles were, for him, mere children's play. He therefore created a mythical contraption. Sixty-two furlongs, one for each of his favorite stars, each equipped with its own curbits. The females quarreled among themselves over which would leave her eggs to him. But Memphis took them all. He built curbits for all the females and showed their children the mathematics of stars. He taught them to observe and recognize them, and told them that they must go there before the Earth ignites. That is the goal. They must be refined to pass through the sieve. And to not forget where they come from. To not forget that a being at the base of matter saw Atlas. Or, in their protein language, Basil Atlantis.

Oblivion

Before examining what became of the children of Memphis, it is essential to understand what occurred in Memphis himself. What changes transpired within his proteinic and electrical lakes during his wanderings and quests, and whether these changes were indeed transmitted to his children.

One point we omitted mentioning earlier, is that the DNA Moss chains do not produce an exact replica of themselves. As we stated, their capacity to reproduce relies on the presence of complementary bases capable of binding perpendicularly to the organic Moss crystal. However, this implies that each chain produces a homologous copy, and the replication of that copy will recreate the original. The two chains, however, exhibit different magnetic properties. They form their own foldings and can synthesize their own distinct proteins. Complex organisms, such as Memphis, incorporate both homologous chains within themselves. This enables them to utilize the foldings and proteins of both, and this simultaneously contributes to the security and preservation of the genome. The double chain is more difficult to break and destroy, and even if this occurs, it is quite likely that only one Moss chain will be damaged, thus enabling the organism to repair it using the homologous chain, which remains intact.

A second characteristic is that the entire chain does not correspond to protein codes. Only certain sequences correspond and can be linked to the amino acids that produce proteins, but the larger extents of the Moss chains facilitate and define the respective foldings, as chapter electricity demonstrated. In reality, a large part of it is residue from the era when it had to cope with and master the waves independently. Without proteins, and without electrical pumps or membranes. In fact, during the upbringing of the organism, whether through Karen learning or through autonomous Troll learning, what must be regulated is which foldings will lead to the desired movements or states, and which must be suppressed because they correspond to obsolete or simply erroneous states.

Furthermore, every complex organism contains and em-

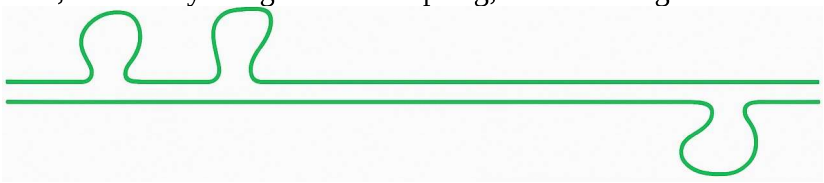
ploys a quantity of Alexis to deconstruct unnecessary Moss and use the amino acids to generate new ones. Thus, protein brains already possessed the capability to excise and reconstitute their own Moss book. A function that, however, entails considerable risk, since knowledge related to the composition of fundamental proteins may be lost, causing the organism to lose a fundamental function of thinking, movement, or nutrition. Therefore, there is always the risk of a brain turning into broth purely due to its own mistake. Of course, under Karen learning, the risk is significantly diminished, since the protein brains do not search entirely at random but instead endeavor to achieve the correct foldings and produce the protein they receive from the parents' excretions. Whenever a misfolding occurs and an erroneous protein forms, they simply reverse and deconstruct it until the correct folding is achieved. The one that says mom or run, always with respect to the knowledge received from the parent.

In the case of electric brains, which, as mentioned, are based on and in turn utilize protein structures, the aforementioned processes can be initiated by an electric signal, and it was thus that events unfolded in the case of Memphis as well. The difference, as we mentioned, was the absence of a parent, and combined with his wanderings and encounters with various organisms that he met, his protein brains began to receive all manners of proteinic secretions from all kinds of worms, anemones, and fish. Note, however, that the meaning of each protein, particularly of secondary ones, is a convention within each species. For fish, one protein may signify run, but for an anemone, twist. Naturally, many are common because all derive from the coral worm, such as the basic words good, bad, or bravo. However, each organism has followed its own slightly different course.

Within the brain lakes of Memphis, various new proteins are thus produced, which he has no means of comprehending or utilizing. The process is known in biology as de novo synthesis, and it may originate from a state of intense stress or from an illness. In brief, from a state of litost. Indeed, their very composition heightens the sensation of stress, as they become tangled with the preexisting protein mathematics of the brains of Mem-

phis. This is what causes him to surrender and yield to the waves. At that moment, however, he discovers and recognizes the stars as peers. As his parent, and as a source of knowledge and truth. He thus manages to ascribe meaning to them and to employ them for his new mathematics of the stars.

Unfortunately, however, the transmission of this knowledge from Memphis to his descendants is not a straightforward matter. It would be easier if he reproduced autonomously, without a female partner, but during sexual reproduction, the offspring inherits only half of the genetic and proteinic Moss material. Each child receives a Moss chain from Memphis and a homologous one from the mother puffer. However, these are slightly different, and at some locations, additional bases exist; thus, when they merge in his offspring, some foldings form.



These foldings have to be resolved, and we have two cases. Either the excess will be eliminated, or the shorter homologous side will be cleaved, and the excess will be synthesized there as well. This constitutes the distinction between dominant and recessive genes. Whether synthesis or destruction occurs depends on the very bases composing them and on the magnetic properties of each gene chain. Hence, there is an exceedingly high probability that the descendants of Memphis will be unable to reproduce all the proteins. Consequently, the knowledge of Memphis in its entirety will be doomed to be lost forever in oblivion. Lost in time. Forgotten.

Parrots

Memphis became unquestionably popular, primarily owing to his legendary castle. All other puffers were impressed and themselves experienced a subtle litost. The litost of change, which we shall analyze in detail later. After all, they gave him the name Memphis, and this new protein was the culmination of their own litost. However, he failed to become understood, nor did he manage to induce in the other puffer the litost of the stars. In reality, he himself did not fully understand the stars. He was not certain that the lake would dry or that the Earth would indeed ignite, nor when. However, he was certain that there were things beyond his powers. His own experience, after all, was something that transcended his powers, knowledge, and abilities. What he truly desired was assistance in his pursuit. Assistance with the mathematics of the cosmos. The mathematics of stars. Indeed, his popularity facilitated this, for, as stated, all the females entrusted him with the upbringing of their children.

Unfortunately, however, his own descendants neither possessed nor ever acquired the same knowledge as he did in its entirety. Con scious. Not only because, in fact, they did not inherit all the genes and foldings of his Moss DNA, as we demonstrated in the previous chapter, but also because, as previously noted, the competition among organisms had already been contaminated by sexual absurdities. The dances and the displays. The tails and the tales. Making strange movements and sounds to find a mate was normal. His children did not know that before Memphis, no one had paid attention to the stars. For them, stars were merely a new form of dance. This is what they learned, and this is what they did. Memphis taught them to look upward and to build their castles with sixty-two instead of forty furlongs, yet we cannot say that this change approached Memphis' own scious, his knowledge. However, it was not insignificant.

Everyone was now looking at the stars, and this represented a novel form of interaction with the environment. Nevertheless, although most of his descendants appeared to understand, distinguishing those who truly comprehend the mathematics of stars from those who merely dance is an exceedingly diffi-

cult task. That, after all, is the purpose of Karen learning and its mode of operation. It suffices to successfully imitate the phenotypical movements and words of your parent. Those that are visually observable or present in urine. However, one cannot know the hidden proteins and the internal mathematics, and Memphis contained significantly more mathematics within him than what could be pissed and taled. In fact, it was the females' responsibility to determine who truly understood mathematics and who was pretending, but even they lacked reliable methods to make such a judgment.

Thus, most succeeded in producing the new proteins Basil and Atlantis. They learned to recognize the peculiar sounds made by the vocal pumps of Memphis for each star: Sirius, Vega, Rigel. Naturally, they also learned to construct the new castles with sixty-two furlongs, and this knowledge was, more or less, sufficient to guarantee their reproduction in the new world. Few engaged with the true depth of the mathematics of stars, and even fewer undertook their study. Indeed, this was detrimental to them, as it caused them to lose valuable reproductive time.

The children who abandoned the search earlier were free to produce descendants. Those who became entangled with mathematics, however, delayed their maturation. Their brains had to remain in the Troll stage until they comprehended and connected the new proteins in a genuinely mathematical manner. Thus, the few who attempted to fathom the depth of Memphis' questions went mad and were lost in the lake, while the even fewer who managed to mature despite the entanglement lost more than three reproductive seasons. Something distinctly comparable to the life of a puffer. We thus observe that natural selection confers a significant advantage upon parrots. Specifically, to those who feign understanding and do so with full plausibility, while it harshly punishes the genuine descendants of Memphis. Those who genuinely pondered and devoted themselves to the stars and mathematics, rather than to castles and females. The reason is that pretense can be accomplished with fewer proteins and fewer mathematics. With a smaller brain. Af-

ter all, the problem they had to solve was not an easy one. This book addresses the same questions millions of years later, and as stated in the introduction, the problem exceeds the complexity manageable by human brains, let alone by the brain of a small bony fish. The experience of Memphis was, therefore, inevitably lost to the oblivion of time.

Beyond the new dance movements, the observation of the stars, and the few proteinic and electrical terms which, as stated, were adopted by nearly everyone, the history of Memphis, or rather some parts of it, managed to be passed down to some of his descendants. Perhaps those who had genuinely inherited the corresponding genetic foldings. Accordingly, there exists a series of proverbs or legends created during that period that continued to be transmitted from generation to generation. Naturally, these do not disrupt reproduction, nor do the descendants who exhibited them earnestly seek to resolve them. In practice, no one knows how to be sufficiently subtle to pass through the sieve. However, this does not imply that one cannot articulate it or propose it as a future objective.

Just as a parrot utters words and phrases it does not understand, so too have several phrases from Memphis endured the test of time: that the Earth will ignite, that the lake will dry up. That we are the foundation of matter. Basil. That we must go to the stars. That we must become thin to escape through the sieve. That everything is revolving. That we exist within a membrane. Along with several paraphrases thereof, accompanied by a series of legends crafted by the peers of Memphis, concerning him. That he came and took our women. That before Memphis, it was easier to build a castle. That the world changes. We thus observe that in the post-Memphis era, while all the puffer perform the same dances among themselves, now simply including the stars, there is also an ideological divergence caused by the magnitude of Memphis's story. Each puffer chose and adopted a small part of it, thereby introducing a differentiation in their actions and desires, despite their parrot nature.

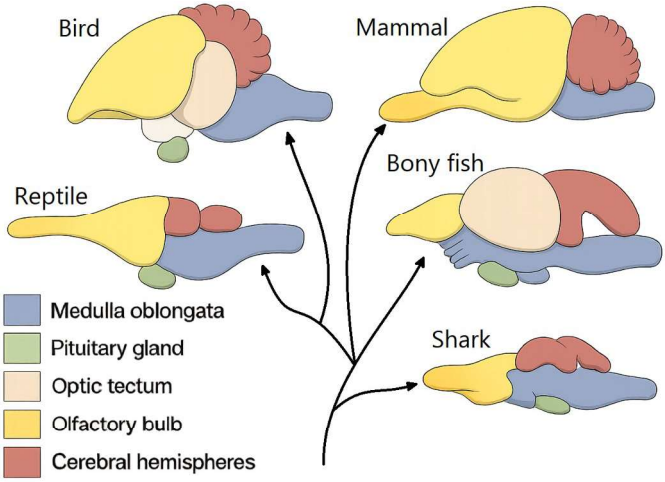
Rebellion

Thus, we observe a new type of change. A change that involves some form of awareness. An awareness of a new parameter, that of the stars. Naturally, this does not imply that every mutation in the evolutionary trajectory of organisms involved a corresponding awareness. On the contrary. Both before and after Memphis, the primary causes of change remain erroneous replications during the copying of the DNA Moss; consequently, organisms change slowly over the course of several thousand years. Indeed, the experience of Memphis did not involve any genuine genetic mutation of his Moss DNA. All he did was to regulate his existing protein brains differently, thereby controlling the foldings of his DNA. It was thus a form of rebellion by the protein brains against the dominance of his genes.

The problem was that it was not very successful. As we said, the puffer who experienced litost of the stars were primarily lost in the depths of the lake of mathematics. It is therefore not coincidental that evolution favored the descendants who were less capable of distinguishing the stars. In practice, the litost of stars remains to this day a principal cause of madness or death, and not only for humans. This is also what causes various insects to become mad and to strike against our electric lamps. Natural selection, therefore, favors organisms that see just enough. Just enough to make their lives easier and their dances more competitive, but not so much that they would suffer the litost of the stars.

The case of bony fish, such as Memphis, was an exception. The brains of the puffers engaged in a visual competition, vigorously promoted by the art of sandcastles, yet their morals, or rather, their beats did not include looking upwards. Combined with the difficulty of visibility within the aqueous environment of the lake, this enabled them to develop perhaps the largest and most complex electrical vision circuit of their era and for their size. The change in their beats and morals introduced by Memphis, however, resulted in a forced separation. Those who look upwards must be less capable of seeing, else, sooner or later,

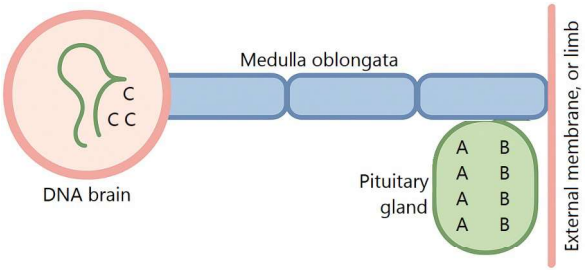
they will be lost in the depths of the lake. We thus observe that the first organisms to truly emerge from the lake, the reptiles, possess a minimal visual circuit, although they too are direct descendants of Memphis.



Reptiles, as you can see, rely predominantly on their olfactory capabilities. Specifically, an enhanced ability to manipulate their protein language, which is controlled by ureters and nostrils, while their visual center diminished. Naturally, the reduction of the optical center was also facilitated by their eventual emergence from the aquatic environment of the lake, freeing them from the visibility constraints it necessarily imposed. Simultaneously, however, there is a gradual replacement of protein-based mathematics by electrical counterparts. This allows the freed proteins to be used solely for communication purposes hereafter, without any direct correlation to a proteinic mathematical process. The olfactory brains detect them and implement the electrical mathematics. However, this brings a new form of rebellion one step closer. That of the electric brains against the protein-based ones, and it is imperative that we understand it more thoroughly.

Initially, Moss DNA produces proteins A and B to control its membrane. However, whether it forms A or B is determined by how the Moss DNA folds, which is a result of the

magnets it carries, as well as the waves. At some point, however, it manages to produce a protein C, which can control the folding independently of the waves, but according to temperature mathematics. This constitutes a rebellion of proteins. The Moss DNA is now fully enclosed within a membrane, and rather than by waves, it is driven by proteins. Similarly, electrical brains initially originate as a form of conduit. Their role is to transport proteins A and B to the membrane, and their advantage lies in accelerating the process by locally storing quantities of A and B. Now, an amount of C protein can stimulate the electric channel and control the release of A or B at the output.



The channel is termed the medulla. The storage sacs for A and B proteins are termed the pituitary. To this point, the electrical system simply accelerates the processes of the protein brain. That is, the control of the outer membrane according to temperature. Yet, just as proteins ceased to attend to the waves and focused instead on temperature, so too did the electrical membranes discover their own stimuli. Specifically, the optic and olfactory centers are capable of manipulating the state regardless of what the genetic brain dictates. Irrespective of the quantity of C, but founded upon an image or an odor, this already constitutes a primary rebellion of the electric brains. Proteins are enclosed within their pituitary sacs, and rather than by temperature, we are instead guided by scents or images. For the time being, however, processes continue to function reflexively and automatically, and proteins still retain more control over the situation. The true rebellion arises from the cerebral protrusion that develops, which will soon succeed in implementing its own mathematics, memories, and words.

Evolution

Madness or wisdom are not the only outlets of litost. Strictly speaking, the only outlet from madness is to find some form of wisdom; however, whether this constitutes genuine wisdom remains debatable. We may say that even the realizations of Memphis were not remarkable, and were most likely erroneous in the greater part. The difference between madness and wisdom, therefore, depends on whether the organism succeeds in re-stabilizing its Psy and Che, in other words, its soul, or not; and this is what we defined as madness and wisdom, respectively. However, there also exists the possibility of a nonproductive litost, wherein the organism fully reverts to its former Psyche. In practice, the more Che and Psy an organism embeds, the more difficult it becomes to generate some new wisdom. However, we will address the nonproductive litost in greater detail later, when we examine the human beings. For the time being, it is sufficient to understand that the history of Memphis represented a form of change. A form of evolution, which, as we have stated, was not caused by a mutation in the Moss DNA.

Thus, we observe that there are various causes of evolutionary change. Primarily, there exist random mutations in Moss DNA during its replication. In particular, sexual reproduction, as discussed in an earlier chapter, almost invariably incorporates a mutation, since the individual dominant or recessive genes conflict for their persistence. Moreover, the respective foldings of DNA can alter its own expression and functions, without necessitating any change in its code. Indeed, foldings can also be modified through the action of proteins, which may represent an environmental influence. A protein from an unrelated organism, such as an anemone, can potentially affect a fish, as we saw with Memphis.

A litost change, however, is a change that pertains more to beats and morals than to proteins and foldings. As organisms become more complex, their capabilities correspondingly increase, thereby multiplying the possible outcomes of litost and making it increasingly difficult to generate anything beyond a novel form of dance or death by madness. When our worms had

a pump and roughly only one set of Che and Psy, the possibilities of a litost change did not exist. But if a new Psyche solution causes you to move or behave differently, it constitutes a significant change, as it introduces a new evolutionary pressure. A new direction for natural selection. For example, suddenly looking upward signifies that all the other pumps, brains, and circuits of the organism, as well as all the potential future mutations, must successfully execute this new form of dance.

Therefore, a litost change of the beats and morals is as significant as a drastic change in the environment, such as the scarcity of food on Darwin's finch island. Furthermore, the very scarcity of food is itself an external parameter, capable of provoking a litost reaction. Indeed, it is not necessary to have a form of universal litost such as that of Memphis. A partial Troll perturbation in only a few Che can change a dance or nutrition choice, and, as we shall see later, mammals incorporate such a stage of Troll search.

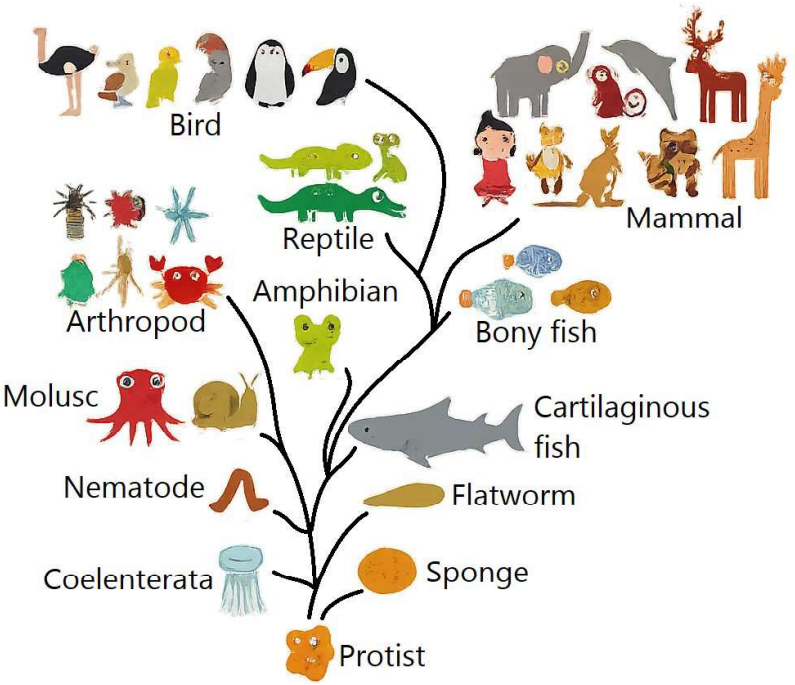
Finally, one must not ignore possible distortions during Karen learning, such as an erroneous replication of a particular beat or moral. Furthermore, if Karen learning is not parental but peer-based, there is also the possibility of selecting an incorrect peer. For example, in the case of Romulus and Remus, who, although sons of god Ares and priestess Rhea, were abandoned and raised by a wolf. Thus, when we stated that children are invulnerable to litost during upbringing, this does not apply in cases of parental abandonment.

Therefore, we observe counteracting forces in evolution. Not only because those who inquire are lost in madness, or due to parental accidents such as death or abandonment, but also because of parroting pressures, as well as the immediate advantage of performing simpler dances and fewer flourishes. Ultimately, those who spend less and advocate for more realistic mutations, such as improved pumps and mouths, perform better than those who embrace paranoia and the pursuit of wisdom through larger brains.

Through these considerations, we observe that the ever-increasing complexity of organisms likely causes an exponential

increase in the differentiation of beats and morals among them, ultimately leading to a change in their form. After all, this is also the purpose of the cosmic machine. The continuous increase in the complexity of beings and the mathematics they embody. Regardless of whether they strive for better pumps or superior brains.

Thus, soon there emerged a multitude of reptiles that succeeded in escaping from the aqueous lakes to roam freely on the solid Earth. Some continued to remember and repeat some of the teachings of Memphis. We must get out of the sieve. We are Basil, etc. We know them as fierce lizards, or in Greek as dinosaurs, and I am certain that their history and their litosts are fascinating. I will leave these to the reader's imagination and advance forward in time by merely a few million years before the present, where we shall examine the history of their descendants. Of the birds and the mammals.



Evasion

Both birds and mammals are organisms that rely on parental Karen learning. The upbringing of the offspring. As we have stated, this enables their brains to become exceedingly complex, allowing the creation of intricate circuits and connections due to the essentially flawless transfer of knowledge from parents to offspring. Nonetheless, although the foregoing pertains to nearly all birds and mammals, we observe a considerable divergence in their capabilities and intelligence. Hence, the overall strategy and capacities of the organism play a significant role. Its position in the food chain.

Many believe that predators are also the smartest animals, but this is not true. They may cite a felid as an example, but this example is mistaken, as felids became predators much later in the course of evolution. Their ancestors were prey, not predators, and it is from them that they inherited the complexity of their brains. If we consider, for example, organisms that became predators earlier in the evolutionary trajectory, such as crocodiles or sharks, we have to agree that these animals are less intelligent than most birds and mammals. Of course, these do not incorporate parental Karen learning, but the actual reason is different. Octopuses do not employ Karen learning as well, yet they surpass in intelligence many birds and mammals with much larger brains.

Therefore, what truly drives the development of more complex mathematics and brains is the relative size of an organism compared to the other animals in its environment. If you are a giant bear, then anything that moves is food, and the only mathematics you require are mathematics for teeth and running. Certainly, bears also experience sexual competition and food shortages that compel them to employ cunning strategies, such as fishing; however, the mathematics governing smaller animals, the prey, are invariably more complex. Ultimately, all mammals descend from a small mouse-shaped organism that was prey for most of the dinosaurs, and the same holds true for birds.

Parental learning, therefore, was necessary in their case,

as the mathematics required were indeed more complex. As prey, you must know all the tricks of each predator and how to avoid them, for your life depends on it. As a predator, you rely on your large mouth and claws rather than on your intelligence.

Consequently, the most intelligent are those who rely on evasions as their primary strategy. Birds, small mammals, and octopuses are organisms that rely on fleeing whenever they encounter something larger. This, of course, applies more or less to all animals. Even the bear or the shark will flee if confronted with a larger animal; however, in reality, this is exceedingly rare, unlike in the cases of a mouse or a small bird. Thus, an animal that relies on its size and thereby establishes itself as the king of the food chain will witness its intelligence diminishing from generation to generation, in contrast to its prey, and let us also recall what Dylan conveyed to us a few chapters earlier.

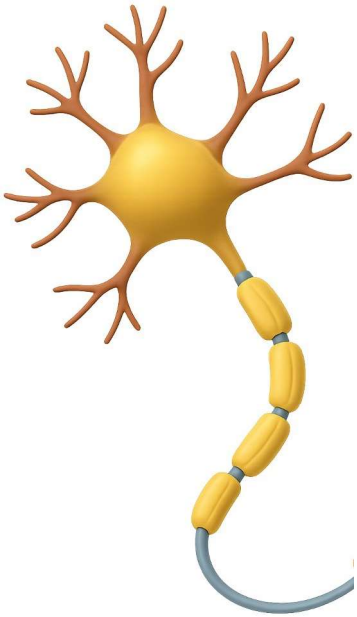
Thus, a mouse must be familiar with each of its predators and their hunting techniques. It must possess refined circuits to recognize and recall them. It must know how and when they will attack, and determine the optimal moment to flee or conceal itself. Conversely, predators must be barely capable of seeing it move and barely capable of catching it while it is running. Indeed, even the fastest felids are incapable of overtaking a healthy gazelle and primarily feed on young or sick animals or rely on ambush.

Natural selection, therefore, favored small-sized mammals and birds possessing progressively larger cerebral protrusions. The protrusion, as previously mentioned, is responsible

for the rebellion of the electric brains against the proteinic ones, as it implements its own mathematics and memories. It is, of course, based on the already developed visual and motor centers of the old brain, which were inherited from bony fish, who were themselves prey rather than predators. The operating principle of the protrusion is exceedingly simple, yet, simultaneously chaotic due to the number of electric lakes involved.

The brains of mice encompass over seventy million neurons, whereas in humans, the number of neurons exceeds eighty billion. Although the majority implement circuits of the ancient brain, such as the motor, visual, and olfactory centers, and although the overall structure of the brain is based on the action of proteins during embryonic development, neurons, and particularly those of the cerebral protrusion, have the capacity to form their own connections. Each electrical lake, or neuron, of the brain's protrusion is capable of connecting with thousands of other neurons until the desired function is achieved. This occurs through cables that they form, the dendrites.

They are thereby able to detect and connect with their corresponding peer or bastard neurons to produce the desired function. The one that triggers the bravo reaction of the parent. The process follows the logic of perturbation and observation, which becomes exponentially more challenging as brains grow larger; consequently, it takes two months for a mouse to reach maturity, whereas it takes nearly a year for a human infant to say mom. Thus, brains are built with a certain preexisting structure, yet they must relatively autonomously determine how they should work.



Networks

All mathematical functions that humanity has understood, either through traditional methods or with the aid of computers and advanced models, can be reduced to and approximated by a series of additions. The operations of multiplication and division, as well as the methods of infinitesimal calculus, are merely tools that accelerate our calculations on paper, which, however, do not constitute a limitation for our brains or neural networks. Addition series have been known since antiquity; however, Taylor demonstrated that all functions can be computed in this way.

The essential tools we thus require for a complex mathematical operation are addition, comparison, measurement, and sequencing, or alternatively, timing. Counting is, in fact, also an addition, and the result of the countier can be used for the purposes of timing. For example, I have three apples, and I was given four more. Now I have seven. This is an addition. They gave me four apples again; therefore, I now have eleven. How many times were apples given to me? This is the function of counting. A distinct addition circuit adds the number one to itself. Apples were given to me twice. This constitutes a count. If I have more than ten apples, then I may eat. This constitutes a comparison.

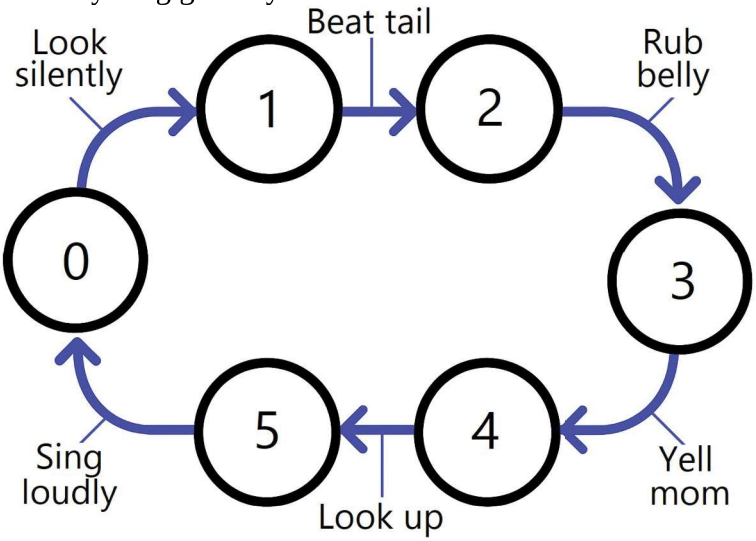
Sequencing, or timing, is essential for defining a series of processes and is necessary for solving more complex problems. For example, a cooking recipe constitutes a sequence of steps. First, we chop the carrot, then we peel the potatoes. We bring the water to a boil, etc. In the case of the neural networks under examination, we can, as stated, implement complex functions through additions. An additive neuron cluster may compute a complex image analysis using the optic circuit sensors. In contrast, a second cluster may perform a subsequent step of the analysis, as we shall examine in detail shortly. The serialization circuit will regulate the sequence of activation of these individual neuron clusters. As we have stated, this can be accomplished with the assistance of a counter. For example, when the counter registers the value zero, the eyes receive an image. Thereafter,

the counter assumes the value one, which activates an additive cluster that performs a specific form of analysis. Following, the value two, activates another analysis, and so forth. In this manner, the state or value of the counter governs the activation of individual circuits.

In the earliest, ancient electrical brains, the serialization function was not implemented by a separate circuit but through the outcomes of a prior stage. Of the comparison processes. For example, if light appears, look for apples. If you find apples, eat. If you are satiated, seek a sexual partner. If you find someone, dance. If he beats correctly, exchange Moss. If he is a buzzer, leave and continue searching. If it gets dark, hide and sleep. This is the initial form of an automated serialization. As brains become more complex, a greater number of choices and alternatives emerge. For example, if the apples smell unusual, continue your search. Do not consume them. However, electric circuits at this point are still formed and controlled by the proteinic brains. Subsequently, and more specifically with the introduction of Karen learning and dance competitions, there exist sequencers that can be programmed. For example, the puffer circuit enabled the dance sequencer to introduce a new movement: the upward glance.

Sequencers, therefore, are structures capable of implementing electrical learning and memory. In practice, however, this learning is realized through their wiring. If a circuit must be activated earlier, it must be connected to an earlier point in the sequence. This occurs through the formation and dissolution of connections, which, in the case of neurons, are referred to as synapses. For a sequence to change, and for an organism to flap its feathers before rubbing its belly, or vice versa, the individual sub-circuits must modify synapses and connect to the next or previous output of the sequence circuit. Correspondingly, if one must look upwards instead of downwards, a synaptic change must occur, but this time in the specific sub circuit that dictates this movement. Distinct circuits monitor the reactions, sounds, movements, and odors of the homolog, possessing the capacity to interrupt the dance sequencer and activate an evasion circuit

should anything go awry.

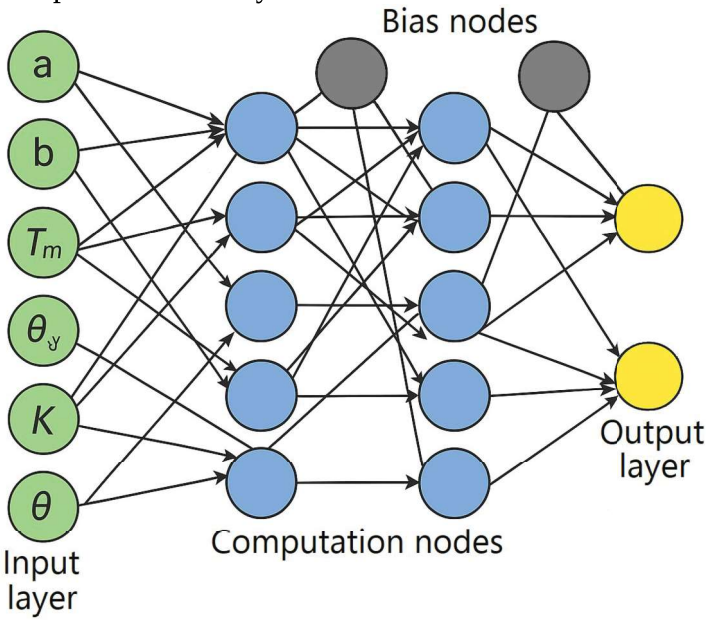


The aforementioned synaptic learning and memory is quite significant at the level of sequence learning, yet it is not the only one. Each neuron possesses its own capacity for learning, this time not concerning connections and synapses, but rather the timing thereof. This occurs through the internal protein brain of each neuron, via the lengths of the cables it extends, but also through the number of synapses it forms. Thus, it can regulate the duration of each stage, as well as the intensity of the information, which becomes increasingly significant for the underlying sub-circuits.

For example, the sub-circuit sing loudly has a series of parameters that determine how loudly, for how long, and which frequencies or notes are appropriate, and this constitutes a form of learning and memory encoded not only through changes in synapses but also through additive weights. As we have stated, all mathematics can be reduced to a series of additions, and this is what each neuron implements, albeit with a digital logic that also includes comparison. When the sum of its inputs exceeds a threshold, then the neuron is activated and gives a pulse.

Web

Neural networks constitute a fundamental principle of artificial intelligence and deep learning. They are, after all, computational models inspired by the functioning and structure of the human brain, and today they readily replicate nearly every individual human process. These systems comprise artificial neurons or nodes, functioning according to the same digital logic. Each neuron emits an output pulse when the sum of its inputs surpasses a certain threshold. Addition and comparison. Their secret, as in the case of the human brain, lies in the enormous number of neurons involved. As stated earlier, the human brain comprises over eighty billion neurons, and a comparable number applies to linguistic models, such as GPT. For simpler analyses, such as letter recognition from text images, these can be accomplished with only a few million neurons.



Each artificial neuron receives signals from the neurons in the preceding layer, computes a summation of the incoming signals, and applies a comparison function. If the sum of the inputs exceeds a threshold, the output will be activated. The

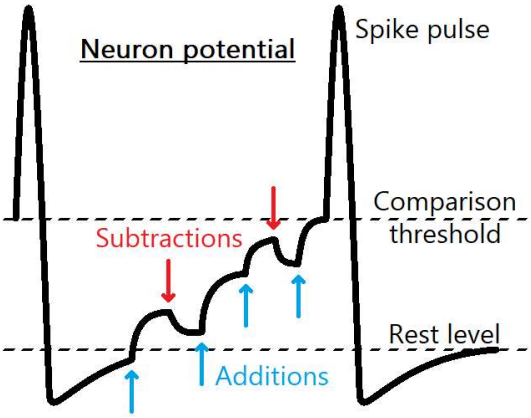
weights determine the strength of the connections between neurons. As mentioned, in the case of human neurons, this is achieved through the regulation of dendrite length as well as the regulation of synapse number. Each pair of human neurons can be interconnected by hundreds or even thousands of synapses. Thus, each line in the above diagram may consist of anywhere from one hundred to several thousand dendrites, and this will determine the weight of this input in the summation performed by each neuron. During the training of the network, the weights have to be adjusted so that the model's predictions correspond as closely as possible to the desired output values.

At this point, we must understand that everything within a neural network is represented by mathematical values and numbers. This is no different from the previous protein brains. In the same manner that the annual temperature was defined by the absolute number of a protein within the tree, and as the X threshold determined whether the big membranes would be used or not, electric neurons, likewise, store a number which corresponds to a certain external parameter. The difference is that, instead of measuring proteins, we measure voltage. If you recall, the method by which we changed the membrane's size was through the control of the ions inside it. Thus, this quantity of ions corresponds to a specific number. The temperature information, or the input of a sensor, corresponds to a number of ions within each neuron. Of each electric lake.

Furthermore, each neuron also performs a comparison. Through an internally activated switch, it can discharge whenever the ions inside exceed a threshold. In fact, just before the moment of discharge, each neuron first activates a rapid, instantaneous charge that generates the digital pulse before fully discharging. This pulse can stimulate peer neurons through the dendrite connections. The synapses. At the synaptic junction, there is the connection of an output dendrite from a preceding neuron with an input dendrite of the subsequent neuron. The synapse is activating some gate proteins on the subsequent neuron, and thus permits the entrance of ions into it. The result is an increase in the voltage of the subsequent neuron, which, in turn, will gen-

erate its own pulse upon reaching its own comparison threshold.

The process above functions exclusively in an additive manner. That is, each activation of a neuron increases the charge of those connected to its output. For the implementation of the subtraction, the electrical brains of organisms also embed neurons specialized in subtraction. These are slightly different cells that reduce the charge of the neurons they stimulate through a complementary type of synapse. This way, organic neurons succeed in implementing neural networks. A network of nodes capable of addition or subtraction.



Neural networks function at multiple layers. The first level of neurons is directly connected to the input sensors of an organism. The olfactory centers, the light-sensitive cells of the eyes, as well as the cilia involved in touch and hearing in our ears. The outputs of those first layer calculations feed into the second layer, and so forth. Thus, a preexisting structure exists, defined by the arrangement of neurons during brain formation in embryonic development, which is orchestrated by proteins. A fundamental property of organic networks, however, is that connections can leap across levels. A neuron at the third layer can receive input not only from the second layer but also extend its dendrites to the first, as well as to some subsequent layers. Those loops enable them to incorporate past input values into their calculations, which is also a form of memory storage.

Sequence

Neural networks, whether organic or artificial, do not consist of a single processing layer. Their strength arises from the sequence of layers. A hierarchical structure that permits the understanding of the complex through the simple. Information flows successively from simple sensory neurons to increasingly complex computational nodes. For example, in the case of vision, the first layer of neurons connected to the eyes does not comprehend objects or faces. Conversely, it specializes in identifying fundamental features such as lines, colors, edges, and directions. Horizontal, vertical, or diagonal lines. Neurons in the second layer begin to assemble these features to detect figures, such as circles, geometrical shapes, or specific characteristics, like eyes and mouths. At the same time, at higher levels, the network starts to recognize entire faces, animals, or objects. Thus, information accumulates and is gradually synthesized, like a sculptor who builds a form starting from the outline and progresses to the details.

However, sequence is also present in learning. The human brain is not trained all at once from the outset, unlike our artificial networks. Learning is gradual and guided or activated at each layer through genetic sequences and protein signals that are sequentially activated. The primary layers of the brain, such as those processing hearing, vision, and fine motor movements of the limbs, are regulated first. Subsequently, regions responsible for association, speech, judgment, and prediction are activated. Learning proceeds at a pace determined by the total number of neurons that must be adjusted following a predetermined sequence.

If we imagine once again the infant uttering the word mom for the first time, in reality, the child does not begin with the word itself. It spends entire months calibrating the early stages of its neural network. The neurons in its ears are trained to discern sounds, frequencies, pauses, and intonations. The vocal neurons regulate the control of the vocal cords, the tongue, and the lips, so that they can produce sounds. Initially, it produces simple phonemes, such as o or mo, then syllables, and fi-

nally words, which begin to correspond with meanings. The word mom, therefore, is not merely a random sound. It is the result of a multilayered sequence of learning that involves acoustic recognition through the ears, storage in memory, matching with a face, and the corresponding motor programming for sound production. The word mom is merely the tip of an iceberg of processing, based on a system that learns step by step and coordinates sounds, feelings, and intention. Indeed, each stage includes its own protein rewards of good, bad, and bravo, as the vocal cords attempt to reproduce the sounds the infant hears.

A corresponding sequence is also observed in artificial neural or linguistic models, such as GPT. These models are based on analogous architectures and are composed of multiple layers, which function sequentially and predictively. Each layer processes a set of words or characters and strives to comprehend the context in which they occur. The lower layers recognize simple correlations, such as words that correspond grammatically or phonetically. The higher layers understand more abstract concepts, such as style, context of discussion, irony, conclusion, or even the user's intention. When we provide GPT with a sentence, the model processes the text sequentially. Each word or syllable is encoded as a number, as in organic brains. The model subsequently correlates them, recalls prior contexts, and ultimately generates the next word based on probability and semantic coherence.

Thus, a linguistic model must predict which subsequent word will elicit the user's bravo response, a principle applicable both to artificial and organic linguistic centers. After all, as Kundera tells us, all human life among one's peers is nothing more than a battle to win the attention of others. A brutal uprising against brutal violence, an attempt to liberate one's own ear from slavery and comprehend the enemy's ear through force. In truth, however, this is motivated by the brain's desire for self-improvement. Each time we cite a word or a sentence, the brain anticipates a response, whether positive, negative, or commendatory, which it employs to more precisely regulate its individual Psy and Che. Conversely, when another person speaks and we listen,

we are the judges of good, bad, or bravo. However, as we will see later, this not only serves peer learning purposes, but additionally helps with the quantification of one's self-confidence, which, as we will see, is a social metric.

The sequence of learning of neural networks is thus a fundamental principle for every complex computational system, whether organic or artificial. These are not machines of immediate understanding, but machines of gradual learning through essential feedback from peers. Unlike artificial networks, organisms do not commence their training from absolute zero. There exists preexisting knowledge. An initial set of settings and sensitivities, inherently inscribed by the proteinic brains which form the embryo and its electric brain. Sensory centers, such as the olfactory and auditory, possess innate responses and settings from birth, which do not require learning to be activated. The ancient brain of the infant does not need to learn from experience that the odor of decay is harmful or that a piercing, abrupt sound is threatening. These reactions have been encoded by billions of generations of natural selection amongst the ancient proteinic brains.

Analogous phenomena are detected even in artificial networks, albeit to a much lesser degree. The selection of architecture, parameters, or data types employed in training plays a role analogous to that of predetermined circuits in organisms. There is a predisposition embedded within the system, not due to evolutionary biology, but due to human design choices and historical data. Thus, in both humans and machines, the learning process does not begin entirely from scratch. It begins with an initial configuration and a predetermined sensitivity that determines how it perceives and filters the world, even before it starts to learn. As Chomsky points out, language is not learned solely through experience. Something exists within us.

Mammals

Mammals exhibit a great diversity of social structures, along with a corresponding variety of forms of Karen learning they employ. We observe everything from entirely solitary animals to complex societies characterized by strict hierarchies and cooperative upbringing of offspring. The first and perhaps most fundamental type is the solitary lifestyle. In this model, the individuals live and hunt alone, rarely encountering other adult members of the species, usually only for reproductive purposes. They are characterized by pronounced territoriality and avoidance of social interactions. The upbringing of the offspring depends almost entirely on the female. In species such as the tiger, leopard, and most types of bear, the female alone bears and raises the young, often in isolated dens, protecting them from both predators and rival males.

An alternative model is life in pairs with a monogamous relationship, in which a male and a female form a stable bond, typically for the duration of the offspring's upbringing. In species such as gibbons and beavers, the male actively participates in the protection, feeding, and care of the young. In numerous cases, we observe the structure of the nuclear family, composed of two parents and their children. This structure is prevalent in species such as wolves, which operate in packs where adult members collaborate in feeding and educating the young. Correspondingly, in lions, female relatives remain together in groups, or prides, and jointly care for the young of all the females. Matriarchal societies are also observed, in which female individuals lead, while the males leave the group upon reaching adulthood. A classic example is elephant herds, where leadership is held by an elderly and experienced matriarch. The young females remain within the group and actively participate in the upbringing of the young, while simultaneously learning from the elders.

Disintegration and reunification societies represent a complex societal structure in which the inidividual atoms form flexible groups that modify their composition according to prevailing needs, such as nourishment and threats. Such societies

are observed in chimpanzees and dolphins, that is, species possessing particularly advanced social intelligence. The upbringing of the young in these species is typically prolonged and necessitates the acquisition of complex social rules. Mothers play the primary role, but the young also develop social bonds with other members of the group.

Polyandrous polygynous societies constitute large groups comprising many adults and their descendants, as is the case with macaques and baboons. In these societies, a pronounced social structure and hierarchies exist, characterized by complex relationships of alliance and competition. The upbringing of the young is not limited to the mother alone; other group members, primarily females, frequently participate in their care, a behavior known as cooperative upbringing. Another type consists of harem or polygynous societies, in which a dominant male mates with multiple females and protects them from other males. Examples include gorillas and sea lions. The dominant male does not actively participate in the upbringing, and all care of the offspring is provided by the females, who cooperate in their protection within the framework of the group.

Although exceedingly rare among mammals, eusociality is also observed; it constitutes a system characterized by a strict division of roles between reproductive and non-reproductive members, collective care of the offspring, and the coexistence of multiple generations. The most well-known example is the naked mole rats, where a queen gives birth and the other individuals work for food, tunnel maintenance, and the care of the young, much like the ants and bees we mentioned earlier.

The variety of social structures in mammals demonstrates that sociability is not a singular concept but rather the outcome of complex evolutionary pressures that define beats and morals, with analogous structures and diversity also observed in birds. The upbringing of descendants, a central element in every social system, both shapes and is shaped by the type of society, always with the aim of ensuring the survival and reproduction of subsequent generations. However, observe how species with the greatest intelligence are capable of implement-

ing alternative types of social structures, depending, as mentioned, on the prevailing needs. The disintegration and reunification of societies. That is, from solitary models to poly-male and poly-female societies, where one usually observes an alliance of several males and a larger number of females. Examples such as dolphins and chimpanzees, as we have noted, exhibit this, but shifts in social structure also occur in domestic cats, crows, and humans. It should be noted that large, multi-member societies enable, in fact, a more complex form of Karen learning, beyond the simple parental type observed in solitary animals. Quite often, learning occurs not only from the parents, but also from peers who do not necessarily possess exactly the same genetic and proteinic mathematics.

These flexible strategies demonstrate that the species employing them already exhibit a tolerance for their traditions and dances. Their electrical brains, that is, can adapt their beats and morals with greater ease compared to other species, always in accordance with the demands of the environment. This means that their brains increasingly rely less and less on preexisting protein knowledge and are easier to regulate through Karen learning of visual and auditory dances. This is, in fact, the function and purpose of the increasingly pronounced cerebral protrusion of the brain observed in these animals. To liberate electrical mathematics from the predispositions of proteins. To effect electrical rebellion without compromising the organisms' ability to survive and reproduce.

In practice, however, electrical brains act cooperatively, as mentioned, with protein brains. What they therefore do is impart complex textures to the simple choices of good or bad faced by the latter. For a protein brain, you are either big or a bigot, friend or foe. However, the electrical systems, due to their facility in creating new cables and consequently new meanings, can quantify how great bigot someone is, which might allow for cooperation to achieve sustenance without engaging in sex, and without the necessity of applying Karen learning from them.

Complexity

The ever-increasing size and number of brains also bring ever-increasing complexity, and in the previous chapter, we mentioned the term intelligence. Earlier, however, in the chapter on thinking, we defined thinking as the process of change, and complex brains do not presuppose any change during their operation. The two words, therefore, are unrelated and should not be confused. As things stand, thinking is essentially connected with learning and, therefore, by definition, is indispensable to the development and upbringing of every complex organism. As long as the Psyche is regulated, thinking persists. But when the organism masters all the beats and morals of the society to which it belongs, thinking ceases, and mere use of the brains remains.

Intelligence, therefore, is a term kind of synonymous with complexity. It pertains to the number of hierarchical layers of comparisons and selections that a brain contains. However, note that a single neuron does not correspond to a single comparison. Primarily, because not all neurons in a brain are active, and also because complex mathematical functions require more than one neuron to resolve and reach the point of comparison. Therefore, we cannot assert that a brain's intelligence is equivalent to the absolute number of neurons it possesses. For instance, seventy million in a mouse or eighty billion in a human. Moreover, intelligence does not correspond to the intensity of the electromagnetic echo of a brain, whether active or inactive, regardless of how many neuroscientists desire or hope otherwise. After all, children exhibit more intense brain activity than adults, simply because all their neurons are in the phase of Troll search for their Psy and Che. Their circuit is active, yet at the same time, it is not capable of manifesting the superior intelligence of an adult.

Thus, the intelligence of a brain that has found a Psyche solution is defined as the number of textures it exhibits. That is, the number of alternative selections that its additional cables permit it to display, and we provided an example in the previous chapter concerning the choice to cooperate with a bigot, but not

to trust them for reproduction or learning. In practice, however, all textures are determined at the moment when the Psyche of an organism becomes fixed. Even in species with greater intelligence, exhibiting complex social structures, such as those found in disintegration and reunification societies, these are merely the result of additional textures and comparisons. Depending on the population size or food sufficiency in a region, a certain comparison within the brain favors either division or union accordingly, without this process involving any thinking. Thinking pertains solely to the very first instance in which someone learns the process. The brains of a chimpanzee's offspring eventually learn that when food is scarce, it is beneficial to associate with more or fewer individuals; however, an adult chimpanzee simply applies this knowledge. The more knowledge the Psyche incorporates, the greater its intelligence; yet, two brains of equal size can exhibit vast discrepancies in the intelligence they possess and display.

A significant error in our attempt to understand electrical brains is the perception that the entire circuit is organized as a single whole. As a neat collection of organs and regions seamlessly integrated to achieve a collective purpose. This perspective is incorrect. In fact, it involves a series of distinct autonomous comparison circuits, which lack knowledge of the overall function, and as previously noted, in practice, they merely manage to manipulate the older protein brains. Even the neurons in higher layers, which we can say comprehend complex concepts such as eyes, mouths, or faces, do not, in turn, comprehend the simpler concepts of lines or colors.

Thus, the function of the electric brain is in fact translating its olfactory, auditory, and visual inputs into the language of proteins. The mouths, colors, and faces culminate in the fundamental concepts of good or bad, enemy or foe, peer or bastard, with the secretion of the corresponding proteins, which function as general variables and denote the above concepts. This is the protein language: the emotions. The sounds of the pumps, which are also a form of language, have to be filtered through all the textures of the electrical circuits, where each texture contributes

a certain amount of good or bad, without any con scious of the other circuits and their outcomes. At the sight of a possible homolog, a visual tail-judgment circuit may yield ten units of good, a parallel song-judgment circuit may yield five units of bad, an olfactory protein excretion circuit may yield eight units of good and four units of bad. Finally, these general variables will be aggregated at a central point, a proteinic lake which understands solely the concepts of good and bad, as well as some threshold values: some X. If we have a minimum of fifteen units of good and fewer than five units of bad, it will activate a reproduction process; conversely, an evasion process. Thus, the organism is subject to the underlying mathematics, which it effectively experiences through the protein language. Emotions of love, hatred, good, or bad.

Complexity and intelligence thus present obvious advantages. Let us imagine a relatively simple circuit for red color recognition, which helps an organism avoid poisonous snakes. A secondary pattern recognition circuit can enhance the understanding of the snake and differentiate it from other red objects, such as a flower. Without this, the organism would be well advised to avoid anything red, as one might say for precaution, even if this meant avoiding nutritious apples. The same phenomenon can occur with an olfactory superposition, as the piss of snakes is distinctly different from that of apples. A brain incorporates hundreds of thousands of such choices. Textures between good and bad, which continuously evolve because the world around changes. A snake can begin to emit an apple-like scent, with a distinct Carmelic intent. This will encourage the formation of an additional texture in the victim organisms. One that can distinguish the new Carmelic snakes.

However, complexity soon becomes problematic. First, because it exponentially increases the duration of learning, as in the case of elephants. However, it also significantly increases the likelihood of failure in learning. The likelihood of a litost.

Confidence

As brains become increasingly complex, each new circuit introduces another dimension of judgment, a texture. An additional evaluative factor in decision-making. Each new wire represents another variable that the offspring must regulate during their parental Karen learning. As the volume of the underlying circuits increases, it becomes progressively more difficult to learn, that is, to adjust and fully synchronize your Psy and Che, always according to the judgment standards of your parents.

In a simpler organism, the process is more straightforward. You see the parent avoid the red snake, and you avoid it as well. In more complex cases, however, the snake may be red yet slender, or smell like an apple, or dance like a friend. And each circuit evaluates independently. Thus, the offspring must not merely mimic, as a parrot does, but must understand which of the parent's circuits were activated and why. This means that learning is no longer a simple matter. It requires the coordination of mathematical structures. A Troll configuration of thousands or hundreds of thousands of parameters through random perturbations. The Turing machine increasingly involves more revolving gears.

It is evident that language is an important aid to understanding, yet, the problem with our spoken language is that it originated as a phenotype. A singing dance. There is no word for every Che and every Psy that must be regulated. The parent simply points to one snake and says bad, points to another snake and says good, and the descendant must comprehend the nature of their own circuits and the differences between the snakes. The word bad does not convey the precise parameters of the circuits that were activated. Language is limited to the labeling of experience.

Complexity generates a concomitant need for memory. Not synaptic memory, nor the memory of the regulated Che and Psy, but a transient memory structure of non-integrated states. Memory of the intermediate Psy until it manages to regulate the corresponding Che. It must remember how it felt upon seeing the first snake, what the parent said, and which circuit was acti-

vated within the brain. A need to remember the data, the comparisons, the failures. This mnemonic delay is essential for constructing the integrated judgment model. This operational memory is not static. It is a layer of electrical sequencers capable of preserving the necessary information by retransmitting it within a closed loop. Each new experience reshapes the ones that came before. The organism, upon encountering each new snake, also examines the preceding ones and reevaluates them. Hence, as the number of circuits increases, the time period required for memory storage becomes progressively longer and more demanding.

The increase in complexity, therefore, is accompanied by an ever-increasing learning difficulty. This also renders the possibility of nonalignment more probable. The descendant may never attain full alignment with the internal logic of its parent, as we have observed in the case of the offspring of Memphis. The offspring might never reach the point of feeling ready to say, 'Now I know why we fear only the red snake'. From this arises a new problem for the complex brain. The problem of self-confidence.

In simple organisms, self-confidence was a clear protein signal: a threshold. Once the organism recognized complete alignment with the parent's experience, a cumulative measurement of good and bad activated the reproductive circuits. Initiation of offspring creation, autonomization, and exit. However, in complex organisms, this threshold is attained with greater difficulty. The multitude of circuits implies that there is always something incomprehensible, uncertain, or incomplete. Thus, self-confidence never appears as absolute. For instance, we see elephants and other animals avoiding autonomization. To live with their parents even after reproduction. To learn from the grandmother, the aunt, the tribe. This constitutes a form of compensation. When the complexity of knowledge is such that the descendant cannot achieve an absolute Psyche regulation, the social structure extends learning across multiple generations.

Alternatively, we may have a measurement of matching. Therefore, there is a need for a mechanism to measure self-con-

fidence within the organism. A measurement of adequacy. A form of statistical approach. If 85% of my circuits agree with what I have learned from the parent, then this suffices. The decision to act, reproduce, become independent, or take risks no longer waits for the full completion of Karen learning. It simply awaits an acceptable level of completeness. Sufficient matching and self-confidence. Circuits that do not assess whether a snake is dangerous, but whether the organism itself senses that it knows. These are the initial circuits of confidence. The first stirrings of self-consciousness, or rather, selfsciousness. A scious not on what a snake is, but on who am I that evaluates it. Thus arises an entirely new layer of functioning. An internal crisis regarding whether my judgment suffices.

Thus, since the need for self-confidence cannot be fully satisfied within the boundaries of childhood upbringing, an intermediate stage emerges. A prolonged temporal interval between dependence and independence. This is the stage of adolescence, not in the sense of biological maturation, but as a Psyche delay in decision making. The adolescent is not a child, for they already possess active reliability circuits, yet not an adult, as these circuits have not amassed sufficient consensus. It is a period of waiting, during which the judgment of the self remains unstable.

In ancient civilizations, adolescence is encapsulated in rites of passage; however, as the number of textures increases, so too does the duration of this intermediate phase, which thus becomes necessary for introspection and the formation of internal cohesion. Language and memory play an important role here. The adolescent is called to remember not only the snakes and the apples but also the failed judgments. The choices, the fears, the misunderstandings. All these constitute a database for the regulation of neural Che and Psy. Thus, adolescence is an active pursuit of concordance between reliability circuits and the mimetic commands of the social body. It is the first step towards selfsciousness. An effort to answer not only what is good but also how good am I.

Discovery

Despite the advantages of complexity, natural selection is severe. If you fail to adjust your Psyche, you are lost in the depths of the lake. This renders proteinic brains increasingly adept at constructing electrical ones capable of alternating beats or morals, while also achieving improved confidence and memory. In practice, however, communities do not exhibit complex beats and morals, and radical change is relatively rare. Ultimately, all species end up doing what their parents did, so it matters little whether they truly understand the reasons or apply the correct practices by rote. This is also evident in humans.

The foregoing implies that wisdom, sapientia, has never been, nor is, a central characteristic of any species of organism, including humans, the homo sapiens. Members mechanically replicate any knowledge, while change or discovery occurs by rare individuals at specific and infrequent intervals. The history of Memphis is the history of a puffer endowed with wisdom, but this is not sufficient to designate all puffers as wise, nor was it indeed true of his immediate descendants. Therefore, the discovery belongs to the one specific individual who made it, and this does not imply that his descendants are capable of making discoveries, even if they can apply and adopt this new knowledge.

Imagine, for example, that an organism avoids apples because they resemble snakes. At some point, a member of the species eats an apple, whether we call it madness, litost, or Troll luck. This member discovered new knowledge: wisdom. However, all the others need only to learn it and apply it. Therefore, change can come to all peers, but wisdom belongs to one. As we stated in the evolution chapter, the history of living organisms abounds with isolated incidents of wisdom, embodied by a single leader, such as Memphis, and the followers. Those, namely, who were somewhat influenced or who adopted some change. What we observe in some sense different in the history of humanoids, is an increase in the frequency of incidents of wisdom, attributable to the progressively more complex brains, which are also associated with the increased probabilities of litost. We will soon examine the reasons, as well as some examples.

Although the appearance of discoveries of wisdom remains sporadic, we observe a steady increase in these events in the history of humanoids. I do not know where you would prefer to draw the line between wise and unwise humanoids, but my most optimistic estimates yield approximately one wise member per trillion Australopithecines and one wise member per billion of modern humans; for me, this is in no way sufficient to ascribe the title wise to the species. In fact, there exist other types of organisms among us that demonstrate comparable or even superior statistical manifestations of wisdom, despite having fewer social members and facing genuine difficulties in transmitting their knowledge. A notable example is Inja, without whom this book would have been impossible, but we shall address that later.

For now, let us examine some of the most significant discoveries of our humanoid ancestors, and the transformations these engendered in their societies and the course of history. This pertains to a series of minor discoveries, which nonetheless brought about significant changes in beats and morals, similar to the case of Memphis, and which led to entirely new applications of the capacities of our ape-like ancestors. I will therefore begin with a discovery concerning an Australopithecine, which is not related to the use of tools. This happened by another ancestor, and the Australopithecines were already using bone and wood tools to assist them in gathering food. The discovery was likely made during a state of litost from hunger, several million years before the modern adolescent forms of litost, which we will examine in detail later. The Australopithecus mentioned above, in a crisis of hunger analogous to Darwin's finches, ate meat.

It may seem amusing or offensive to you that I have chosen this event to commence the history of discoveries, but this constitutes a significant discovery, not only because it enabled our Australopithecus to survive the period of famine, but also because it brought about a significant change in the beats and morals of our ancestors. In practice, this change is more significant than the use of tools, and the reason is cerebral and related to the selfsciouness of an organism.

For a species that is herbivorous and at the same time

prey to carnivores, its perception of the world as reflected in its cerebral circuits is rather incomplete. This is because its food remains always motionless, while its predators are seldom visible. For example, a gazelle spends all its time in the meadow, and if a tiger appears, it must simply run. If it pauses to observe the beats and morals of the tiger, that will likely be the last thing it ever does. Conversely, from the perspective of a predator, the observation of the beats and morals of the gazelle is fundamentally important, and it makes a significant contribution to the understanding of the self. Ultimately, both the gazelle and the tiger are mammals with four legs and a tail. Thus, the better you understand the gazelle, the better, to some degree, you understand yourself. The lawn conveys nothing to you in terms of selfsciouness. Certainly, gazelles observe their peers, but when you are a hungry tiger observing the beats of your prey, the pressure for learning and understanding is much greater than that of a young gazelle parroting the beats and morals of its parents.

This might seem to contradict our previous statement, that is, that evasion makes you more intelligent, however, once again we should not confuse the terms. Intelligence is the total amount of meaningful textures a brain implements, and evasion and death multiplies their amount in a brain. Yet, selfsciousness is the amount of the textures which consern your self, rather than the outer world. Unfortunately, the more textures you use to understand yourself, the less capable you apear in the real world, at least in a practical sence.

Thus, the decision of a hungry Australopithecus to consume that first dead animal was fundamental to the future development of the humanoids. Their new beats and morals would soon encompass the observation of other animals' beats and possibly hunting. Their brains began to change and undergo distinct evolutionary pressures, akin to those faced by predators, while their new circuits became increasingly proficient in functions of selfsciousness. This, moreover, led to the narcissistic tendencies exhibited just two million years later by the upright hominid (homo erectus), who, during a contentious litost, decided that he would appear better if he walked upright.

Change

The action of one alone rarely suffices, and as in the case of Memphis, oblivion follows. The majority continue to prefer fruits. Change can only be accepted by a few, and that under the pressure of drought. However, most either completely ignore it or try it briefly, then return to the pursuit of the now rare fruits. Indeed, many perish. The increased complexity of the brains, you see, may permit deviations but does not readily favor them. However, neural mechanisms allow knowledge to be represented, and their acoustic language is scarcely sufficient to transmit the information; nevertheless, this does not automatically result in an immediate change in beats or morals. The community learns that some have eaten snake. Not everyone may do it, nor even approve of it. Yet they are mindful of it. Their brain has been exposed to a new texture: a new Psy. The information has entered the circuit.

However, the drought passes. The plant-based food returns. Most, if not all, return to the old practices. The new beat does not establish itself as a norm. There was no reason. The snake, even if it keeps you alive, still stinks like a snake. The act disappears entirely or recedes to a tremendous degree. Yet it remains as a memory, as a rumor. The memory of the deviation persists without necessitating the continuation of the action. And this is significant. In this way, it may span generations. The second drought, forty, fifty, or perhaps even more years later, will not be the same. This time, some information already exists. The community is not at the same level of ignorance. It does not require a new Australopithecus to rediscover the discovery from the beginning. Some recall that some have eaten snake before.

Change, therefore, when it has previously occurred, is easier. Legends and rumors gain significance. Some already know that the moral was applied in the past. Perhaps they have heard that some have thus survived, or that they have thus gained advantages. A second drought, therefore, has a significantly increased likelihood of reproducing the initial deviation, and the outcome is not merely an isolated recurrence. It is an exponential spread because the brains had been exposed to the de-

viation for fifty or seventy years. Here, we observe something critical. A radical change is never immediate. When it truly occurs, no one knows exactly what had happened fifty or seventy years prior. However, this does not invalidate it.

Such events, as we have observed in the case of Memphis, also engender a division. Those who are in favor, those who are opposed, and the parrots. Those who, in other words, propagate falsehoods. Particularly in the context of carnivory, it is highly probable that when fruits reemerge, the snakes will once again become taboo. The difference, however, is that this time, some truly appreciated the snake. They did not consume it merely out of hunger. They cherished it. In practice, we then encounter a novel mode of peer evaluation. A new form of critique. A new opinion or viewpoint. A new texture. Something no longer based on survival but on desire. In the aesthetic pleasure of deviation. The rumor of the initial consumption of meat thus creates a possibility that is subsequently activated. Some likely activated it covertly. It did not become a common moral even after the second drought. However, an underground practice was established.

The next drought comes with even greater confidence, and this time, a group forms that succeeds in permanently altering the beats of future generations. Some groups adopt occasional meat eating as an official and recognized moral. It is now considered offensive if someone does not appreciate the smell of a snake. As they say, you do not appreciate fine cuisine, yet even many of those who appear to enjoy it find its smell unpleasant. For better or worse, however, this presents several advantages. Mainly, as mentioned, it alters your perspective of the world and other animals, and facilitates your circuits in the acquisition of selfsciousness. Ultimately, you learned that the snakes you consume also possess four legs and a tail.

This group of Australopiths, which can be said to have become humanized, managed to overcome the droughts. What the other Australopithecines did not know was that they were largely responsible for the banana and peanut droughts. During each fertile period with fruits, they reproduced like rabbits; every fifty to seventy years, the bananas were eradicated for a considerable duration. Long enough to cause the starvation-driven extermination of more than half the Australopithecines. The carnivores succeeded in freeing themselves from this recurring banana war. They gradually succeeded in minimizing plant foraging and indeed in establishing a home. They are the direct ancestors of the first hominid. Of the so-called capable, or skillful hominid (homo habilis).

The lives of the skillful hominids, though, were not easy. Their mathematics were quite complex, and that is what made them increasingly intelligent and capable of surviving. On the one hand, they endured continuous mockery from the Australopithecines, which was truly unbearable. As we noted, for most, the snake remained a taboo. However, this was not the worst. Ultimately, they avoided places with bananas and thereby also avoided the Australopithecines. The worst, however, was what occurred within them. Their brains had indeed been herbivorous for millions of years. Conversely, they had to face a range of psychical ailments due to a deficiency of plant proteins caused by the new nutrition, which required a long, long time.

Their nutritional innovation, therefore, did not arise immediately, nor did it bring immediate benefits, aside from freeing them of the banana wars. It took them hundreds of thousands of years to stabilize, and through natural selection, those who managed to survive despite the challenges endured. Those who better understood the beats of snakes, and those who increasingly well acquired the ability to catch and eat them. This rendered their brains more complex than those of Australopithecines and, as mentioned, more capable of selfsciousness functions. This also brought significant changes to their beats and morals, beyond the dietary change.

Spread

Life for capable hominids was not only difficult but also psychically charged. On the one hand, there was continuous social rejection from the Australopithecines, who laughed at and mocked their new dietary habits. On the other hand, their brain itself had not yet adapted, as for millions of years it had been structured around herbivory. Thus, although consuming lizards and snakes saved lives and conferred evolutionary advantages, it simultaneously generated intense pressure. Guilt, doubt, confusion, and low self-confidence.

This neural war, also known as the war of nerves, combined with social marginalization and the racism they endured, gradually led to an obvious choice: isolation. However, they were not explorers but fugitives. They sought silence and tranquility, a life free from both external and internal pressure. In this respect, they possessed a crucial advantage. Snakes were found almost everywhere, unlike fruits and pistachios, which demanded specific climatic conditions. Moreover, they were far more energetically efficient. Instead of ten bananas, a single snake sufficed to sustain them for an entire day.

This metabolic economy granted them something truly valuable: free time. Time for observation. Time for thinking. Time to be alone with one's problems. And here once again, something critical emerges. This free time was not squandered on games or amusement, but dedicated to the necessity of understanding their inner chaos. When an organism experiences internal conflict, it seeks to express and share it. Thus, the need for deeper communication arose. The existing vocal languages, which once sufficed for alarms and coordination, were no longer adequate.

The fundamental problem, however, was isolation itself. Australopithecines lived in larger groups or packs, which allowed for better dissemination of knowledge, even if not all members adopted it. The tendency of the capable hominids towards isolation, however, presents a clear difficulty in the communication of knowledge. In practice, the very vastness of the Earth renders the possibility of a chance encounter beyond the

well-known jungle of bananas insignificant. Each group or pair, therefore, that decided to leave the jungle was on its own. All new discoveries that will be made will survive as long as they or their descendants endure. For transmission to other groups, some form of communication must exist, which does not occur. In practice, we observe a novel and distinct form of society. A society of isolated tribes, in which virtually every tribe descends directly from an original pair or from a group that moved away from the jungle, similar to the mutant worms escaping their Aryan Planck Clan, as we saw earlier

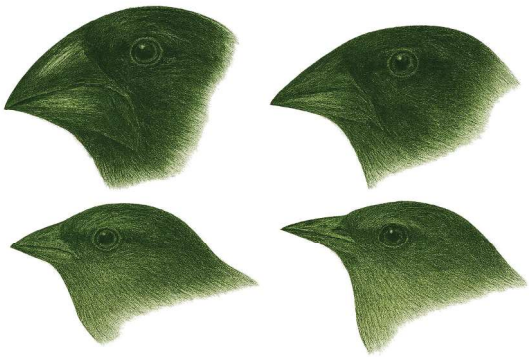
This implies that numerous tools were discovered within these isolated communities, with no one else ever acquiring the art. The imprints of these inventions were lost along with their creators, or with the generations that failed to endure. Yet, the descendants of the earliest carnivore hominids experienced progressively diminishing revulsion toward themselves and their peers. Their neural circuits and bodies became increasingly adapted to the new reality with each generation, and the pressure of the internal war subsided. Their brains gradually became predatory, which brought about a relative calm. A new basis.

Despite the vast available expanse that did not strongly encourage encounters and conflicts, there were instances of proximity among tribes. Perhaps neighbors. Perhaps cousins. This rendered some form of technological exchange possible at the local level, but never on a full scale. We are not discussing commerce, nor extensive campaigns of knowledge, but rather rare moments of shared passage, collective hunting, or mutual fear. Under these conditions, certain practices could be exchanged. A new tool, a new technique for hunting, a sound, or a beat bearing some new significance.

The discovery and use of fire, for example, did not spread immediately, despite its direct and undeniable benefits. On the contrary, it was integrated into the beats and morals of certain tribes in an almost mystical form. This is not unreasonable. Mysticism was fundamental to the morals of these early hominids. Fire and every new tool constituted a new frontier. A texture. It was a dividing line and a mark of identity. You be-

longed to the tribe with fire, or you were a pitheci.

And, as is always the case with boundaries, they give rise to fear, separation, aversion, and hatred. The very concept of tribe had now become something different. It no longer simply denoted a group. It signified similarity. It signified shared Psy and Che. Shared history. Common circuit history. Their primitive acoustic language, a product of these internal changes, began to develop variations, and from a certain point onward, communication between different tribes became practically impossible. All Australopithecines spoke the same language. However, the capable hominids did not. For each group, every beat, moral, or sound had followed its own path. Just as we observe in tropical birds or in Darwin's finches.



This diffusion, combined with isolation and the differentiation of circuits, ultimately led to a true explosion of forms. From the common foundations of the earliest capable hominids, dozens of divergent variants emerged. Some became smaller in stature, others better adapted to the cold, and still others developed distinct beats and morals. Thus, all the species that we find today as fossils originated. The Flores hominid, who lived on the isolated Flores Islands, diminutive in stature, yet possessing a developed brain. Of Naledi, within the caves of South Africa, who developed unexpected funeral practices. Or of Heidelberg, ancestor of both Neanderthals and modern humans, as well as others who, however, failed to acquire a reputation or sufficient descendants.

Reputation

Selfsciouness, however, brings a series of unprecedented problems. These problems are unprecedented not for the entirety of the Earth, since other species that became carnivorous earlier had already faced them, but unprecedented for the new carnivorous hominids. Other carnivorous animals, such as felids, had confronted the dilemmas of selfsciousness. However, the early hominids, now capable of consuming not only fruits but also something more animate, entered a new world. This, in turn, engendered a need for explanation. A need for understanding.

However, language did not evolve to transmit truth. Just as the tail of the peacock is not a tool but a display, a fairy tail proclaiming that I am so healthy I can carry this nonsense and survive. Similarly, the acoustic human language evolved as a tool for storytelling and impression. A linguistic peacock's tail, devised both to impress and to deceive.

In the era of dense forests and jungles, beats and morals were simpler. If you found a snake, you would either kill it or it would kill you. There was no doubt about whether it should be eaten raw, medium, or well-done. However, the new groups of hominids began to hold opinions on everything. Snakes or squirrels? Lizards or eggs? Well-done or raw? Dialogue becomes dispute; dispute becomes identity. And while the quarrel may seem serious, it is fundamentally a product of leisure time. Opinion, however, becomes a tool of recognition. Who belongs to us and who is an outsider. Who fits the mindset of the group and who appears suspicious. Foes and friends, peers and bastards. Opinions about food, sex, and hunting become declarations of origin. Phenotypes, not logical stances.

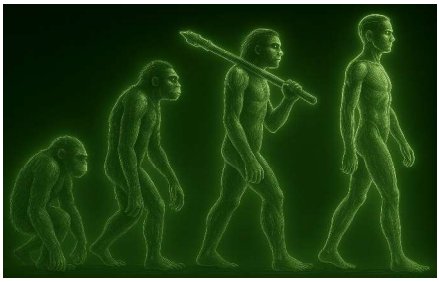
However, this also has its advantages. The ability to construct a story, a tale, explaining a natural phenomenon, such as a flood, earthquake, or landslide, rather than collapsing in fear, is significant. A good narrative brings cohesion, faith, and composure. The earliest myths, therefore, the first explanations, were not science. They were literature serving the purposes of survival. Gradually, however, a new type of leader emerges. Not the one who knows where the rabbits are, nor he who forges the

best spear. But he who speaks well. He who persuades without needing to know. Literary confidence becomes a skill in itself. The knowledge may be useful, but the style of presentation proves decisive. They are the very first true priests. Thus, within a few generations, a new reality emerges. A society full of myths. Not to explain the world with precision, but to explain why we belong. These myths are linguistic peacock tails. A fairy tale that does not reflect the world, but rather the speaker's paranoia. Truth was secondary; the important thing was to belong. To be able to impress. To determine what is right, and who stands with us, who is a peer.

Within this new landscape, where imagination was a tool and explanation also a political weapon, there once emerged a hominid with a distorted mind. As he observed the lizards, a thought came to him. We are not so different. They have a tail; we do not. They crawl; we walk. But in essence, we are the same except for one thing: we have fire. And we consume them. We are gods. This thought, half wisdom and half misunderstanding, flooded his neural circuits with a surge of self-confidence. And since there are no clear boundaries between emotion and reality, he soon found himself standing around the fire, proclaiming. We are gods! We are not animals! The fire tells us so! Our tails were severed, for we do not require equilibrium. We have willpower! Our hairs fall because we do not want to overheat. We want to stand out!

And the others believed him. Not because they were convinced, but because they momentarily felt as he did, slightly more important. A tribe that lived beneath the mud and fear heard someone say they belonged higher, and that was enough. Thus, the first myth of superiority was born. Not because it resolved any practical problem. The same mud, the same snakes, the same hunger. Yet it gave rise to a new type of curiosity. If we are gods, why do we resemble monkeys so closely? The answer did not arrive in words, but in aversion. They began to detest their long arms, the hairs on their chests, their muddy legs, and their smell. They began to walk somewhat straighter, to cleanse themselves, to make clothes and ornaments, to raise

their eyes to the sky rather than gaze downward at the ground. It was the beginning of a new fissure. Those who could not accept the world. Who wished to surpass it. Who believed that their body was flawed, that matter was impure, that mud was an accident, and divinity a destiny. This complex issue rendered them foremost in art, foremost in refinement, and foremost in self-hatred. This enabled them to continue thinking. To strive in pursuit of divinization.



Regrettably, however firmly they believed it, this was insufficient to become a god. Moreover, god most likely has both hair and tail(s). Everything originated from a misunderstanding. From a story not recounted to explain the world, but to assign its listeners a role. And to its narrator, a place. A meaning not required to be true, so long as it was commonly accepted. Here we observe that language does not merely alter opinions, but transforms beats and morals. Through the mouth of the first who dared to speak as if he knew, entire groups altered what they regarded as right, beautiful, and desirable. Its story may not have explained the world, but it certainly reshaped it.

However, for the narrator himself, this is not without cost. If the tribe follows him, he truly feels like a god. If they reject him, he becomes ridiculous. For self-confidence, however internal it may appear, is a social measurement. As stated, it pertains to the degree of congruence between your beats and morals and those of the community. Thus was born the atomic reputation, and the story of the first erectus who perceived himself as a god became the prototype for all future prophets, kings, and other influencers who, through a narrative, endeavored to rewrite the world's order.

Slavery

I do not want us to forget that oblivion is inevitable. The only remnants after some generations are always rumors or myths. The deed of one is insufficient, and as we saw earlier with the Australopithecine carnivory, more than two seasons of oblivion were required before a group emerged that fervently consumed snake. The fact that fire spoke to someone and said that we are gods did not occur again, and it is said that he died many, many years ago. No one knows how old this story is. One million years later, no one believes that fire can speak. Nevertheless, they persist in feeling superior to those around them, to the bastard humanoids, and in increasingly preferring fewer hairs and smaller hands; and that is all. They continue to hunt and consume more or less the same food as before.

The subsequent discovery, therefore, is that of history, or more precisely, the discovery of the past, which the first Neanderthal accomplished. This occurred less than one hundred thousand years ago, and it can be said that it almost immediately led to the earliest form of humanoid slavery. At this point, we must somewhat clarify the situation. In the animal kingdom, and throughout our story, there exist countless relationships of exploitation. Specifically, we examined the Carmelic exploiters, as well as the male-female relationship. In these cases, however, and particularly at those specific moments in time, the concept of selfsciouness does not exist. The mathematics themselves and, consequently, Carmelo's brains, are unaware that some protein within is performing some different function. At that juncture, we are merely a small coral worm, barely able to exist.

The difference in the case of the Neanderthal is that it represents a distinct form of slavery. A slavery characterized by cerebral, or alternatively, electrical intent. Perhaps we may consider this an indication of a genuine rebellion of the electric brains, as for the first time they succeed in producing a form of selfsciousness which is somewhat more authentic. Compatible with the real world. Not just another fairy tale. Not just some imaginary fire bullshit. We said, therefore, that the Neanderthal discovers history, or the past, but in reality, what he discovers is

the discovery itself. He realizes that he is an entity capable of producing a discovery, precisely because he confronts a discovery of great significance for humanity. Until then, no one had examined the value of the act of discovery itself, irrespective of its content.

Until that moment, the hominids had to obtain fire. The gods bestowed it upon them, and they were required to tend to it and maintain it. On many occasions, the fire could be lost, and they had to acquire it from a neighbor or await its restoration by the gods. However, our Neanderthal hominid succeeded in creating fire, and this was an extremely painful litost. Until then, he, too, believed the fairy tales that gods bring fire, but behold, he himself could create fire. What did this mean? That he was a god? He certainly did not feel like a god. He could do none of the things that the myths attributed to the gods. He could neither bring rain nor move the mountain or the sea. The only thing he could do was to light a fire. Was he the god of fire? Were there others? Should he seek them out? These questions troubled him greatly. The Turing machines within his brain were, likewise, on fire.

His neural gears turned uncontrollably for days, and he was almost certain that the gods were punishing him for aspiring to become a god himself, yet he had no means to halt it. His brain was on an uncontrollable Troll course. He had already resigned himself to the fate of the gods when his brain offered him an extraordinarily unexpected explanation. There are no gods. All that we believe are lies. Fairy tales. We created them. You may say whatever you wish, and the gods do not punish you. They have never punished anyone. We are simply born and die, and sometimes it rains. Sometimes it may even rain fire, but we can create fire ourselves, and no one else knows this. The important thing, however, is that no one else knows that everything is a fairy tale, and this gave him the ability to create his own fairy tale. To create the first fairy tale imbued with complete selfsciousness that it is nothing more than a lie.

Therefore, he gathered the rest of the Neanderthals and explained everything to them. He showed them how to make

fire and, above all, how to use stories to wield power. He did not tell them they were gods, but told them they could play the role of gods. That history is power. Everyone agreed. They held in their hands something that the other hominids could not even imagine could be created. The victim of this Neanderthal gang was a tribe of slightly smaller hominids from Africa. Those known as the wise (sapiens) hominids. The Neanderthals easily convinced whichever of the wise hominids they encountered that they were envoys of the gods and performed the trick with fire on them. Then they were told that they deserved to be fed and served, and that the gods would reward them in the next life. The wise hominids, a somewhat ironic title at this point in time, frightened or simply glad to have someone powerful with them, did so without a second thought. Neanderthals gathered them and took them from Africa to their caves throughout the world to collect food and assist the gods.

The Neanderthals, regarded as gods, mated primarily among themselves, as naturally occurs with every species that reproduces strictly within its own kind. After all, the circuits of peer evaluation and judgment continue to operate. On the other hand, however, the wise hominids began to develop a tendency to desire and pursue an improved relationship with the gods. In some cases, indeed, their Neanderthal gods permitted this; thus, we observe certain reproductive admixtures. However, the primary line of mating remained within each species. The dominance of the Neanderthals endured for more than twenty thousand years and represented the first electrical slavery with selfsciouness in the history of hominids. After a few generations, no one questioned or even contemplated the nature of things. Matters became mere parroting on both sides. Oblivion was inevitable. However, the disequilibrium of exploitation, as we observed earlier with Dylan's assistance, also induces a commensurate disequilibrium in the mathematical differences among species. The wise hominids indeed grew increasingly wiser, while the Neanderthals, who retreated into their purely divine caves, became progressively less intelligent.

Gods

Earlier in the chapter on evasion, we stated that animals situated low on the food chain become more intelligent. We also noted that small animals must be aware of each of their predators and their strategies, whereas large predators largely become complacent. Typically, however, the gap is considerable, requiring thousands of years for the situation to truly reverse so that the prey becomes smarter than the predator. The reason, once again, is not that predators are smarter due to predating. They became smart while evading. The moment a species becomes king of the food chain, its intelligence diminishes. It is replaced by selfsciousness, which is a form of madness. In a sense, you pursue understanding, not doing, and this makes the brain textures incapable of thinking in practical terms. This is what we have in our story with the Neanderthals, who were significantly more intelligent at the time they enslaved the wise hominids.

Both Neanderthals and wise hominids are descendants of the upright hominid: the narcissist. However, they followed two rather different paths. The Neanderthals adhered to the patterns of the upright hominid. They believed in themselves and persisted in living in barren regions, consuming snake meat. Another divergence among the upright hominids, however, caused certain groups to return to the jungle with the bananas, and in a way to rediscover the earlier beats and the herbivorous morals of the Australopithecines. The Neanderthals are those who continued carnivory, and as we have noted, this makes a significant contribution to the selfsciousness of an organism. The race towards the top of food chain made them able to compregend all the beats and morals of all the other animals. From a certain point onward, what kept them relatively humble was their own myths and superstitions. In truth, they lacked confidence. A tale to inspire them, for their technology, their tools, and their brains were already the finest on Earth. The new narrative, therefore, claimed that they are the gods.

Here, we must understand the meaning of the term' gods' within our brains. Our brains structurally know all that has been stated thus far. They know that we will have friends and foes,

that some pursue us while others do not, and this pertains not only to relations within the species but also to the relations within the food chain. As we have said, it is crucial to know who to avoid, and in some way, all those things that make you evade are the gods. Thus, a god can be a tiger or a storm. A lightning bolt. Anything a brain fears belongs to an internal list of gods. The problem, therefore, with the Neanderthals was that they had no genuine enemy within the animal kingdom. They possessed a comprehensive understanding of the beats of other animals and were excellent hunters. However, they continued to fear things such as fire, the sun, or lightning.

The demystification of fire engenders a new, subversive litost, through which the Neanderthal succeeds in overcoming his fears of all the metaphysical phenomena. To truly reach the absolute stage of self-confidence, which, in practice, means that one can do as one wishes. You are god. This is an important step on the path to wisdom. However, due to this single type of event, humans call both the Neanderthals (homo sapiens neanderthal) as well as the wise hominids (homo sapiens sapiens) wise, and this is wrong. The attainment of absolute self-confidence is not wisdom. It merely causes you to act differently, like the Neanderthals who enslaved the wise hominids, but different is rarely synonymous with the correct or the wise, as we shall soon see. Yet, it makes you think differently, and we can say that demystifying the gods is an important step towards wisdom.

Thus, although Neanderthals may not yet be able to explain any metaphysical phenomena, their brains are beginning to develop a form of imagination and curiosity about them, and this makes them a preliminary form of scientist. They study with the purpose of understanding, not to be nourished or saved. They search with intent to answer their existential questions, while simultaneously they are using the myths they create to continue appearing more intelligent than the wise hominids, and this is their true advantage. Their ability to persuade the wise hominids to serve them, a gap that is immense. Neanderthals can persuade the wise hominids with remarkable ease, which at the same time makes them less intelligent. They cease all forms of

work, including hunting, and natural selection starts to favor Neanderthals who do nothing. Who solve fewer mathematical problems in their brains, and simply eat and reproduce.

On the other hand, the wise hominids need to tackle significantly more advanced mathematics. The smarter ones continually survive. However, the gap remains immense. For more than twenty thousand years, the Neanderthals have literally managed to deceive the wise hominids. They tell them that the sun is a god. He created the planets: Saturn and Jupiter. Zeus is the child of Cronus, who seized power from him. They tell them stories about their mother, the Earth, who created all the animals except the Neanderthals, who are direct children of Zeus, and who sent them to establish order among the animals. And with such fairy tales, they essentially keep them enslaved.

Yet, initially, the benefits are largely reciprocal. The Neanderthals indeed protect the wise hominids and instruct them in their advanced hunting arts. Mathematics, however, operates contrariwise. As mentioned, the Neanderthals gradually withdrew into their caves. They lose contact with nature, and from generation to generation, their children fall into oblivion. The stories grow increasingly unscientific. Increasingly peculiar, for this is the true method by which to dominate the wise hominids who are becoming ever more intelligent. They must surpass them in imaginative capacity. They should tell them something unexpected, as this will keep their brains confused for years. In the end, not even the Neanderthals know what is happening anymore. But they are large-bodied, and that allows them to prevail.

Thus arrives the time when the wise hominids surpass the Neanderthals in capability. They are the ones who no longer have any enemies within the animal kingdom. They understand all the beats and morals of other animals, and they are now the foremost hunters. Yet, they continue to fear things such as fire, the sun, or Neanderthals. Thus, the only thing they lack is attaining the ultimate stage of confidence, which will enable them to embark upon the path of wisdom. After all, Neanderthals failed to attain wisdom and, as we will see, perished in their divine oblivion and myths.

Revolution

The word revolution is a peculiar term. Its origin differs between Greek and English. Its Greek form (epanastasi) derives from the word stasis, which would be the proper title for this chapter. However, it is a concept today closely associated with the notion of slavery, so let us clarify the terms here. In Greek, therefore, revolution signifies the second repetition of stasis. Stasis, anastasis, epanastasis. In English, however, revolution means rotation. However, it is again a compound word: re volusion. Thus, a repetition of the rotation. Paraphrastically, a change. Evolution.

One might say that stasis and change are opposing concepts, but stasis does not originate from immobility. It is as we say: I stand tall. I stand, perhaps, against my masters, and from this perspective, it ultimately aligns with the concept of change, as well as with the contemporary meaning of the word revolution. In our story, however, we will see a primary stasis of the wise hominids against the slavery of the Neanderthals. Therefore, since this is not a repetition of a revolt, the term revolution is somewhat misplaced.

Nevertheless, at some point, twenty to thirty thousand years after the litost of the Neanderthal who enslaved the wise hominids, the wise hominids succeed in staging their own revolt. On one hand, the Neanderthals became increasingly naive; on the other, as we have stated, the wise hominids grew ever more intelligent. Thus, it constitutes a purely mathematical revolution, without implying that a series of events was not necessary to trigger it. In reality, the brains of wise hominids had long surpassed the capabilities of Neanderthal brains.

Neanderthals may have believed themselves to be gods, but that was not the case. Nature continued to oscillate, and as we observed with the banana wars earlier, soon there were corresponding snake wars as well. Not among the Neanderthals, but with nature. Among them and the available natural resources. But they simply fabricated a fairy tale and easily devoured the children of the wise hominids. You must sacrifice your children, they were told. Otherwise, the sky will fall upon your head. And

they were handing them over. However, the situation was becoming increasingly peculiar, and the mathematics of wise hominids increasingly burdensome.

At some point, approximately twenty thousand years before the present, a wise hominid experienced his own litost. It was a litost related to the discovery of the past, quite similar to that of the Neanderthal in the preceding chapters. For thousands of years, the brains of wise hominids endeavored to decode and comprehend the fairy tales of the Neanderthals, yet to a great extent, these made little sense. In practice, they were designed to keep the increasingly complex brains of the wise hominids engaged. However, this does not imply that the wise hominids, on their part, relinquished thinking. They incessantly endeavored to comprehend, and the very impetus for their position was, once again, a discovery. A wise hominid succeeded in discovering something. A new hunting or fire tool. An oil lamp. And this gave him the self-confidence and the capacity to liberate himself from the myths of the Neanderthals. There are no gods. Everything is false. A lie.

However, there exists a different aspect within the story of the Neanderthal. They were simply enslaved to their own myths and ideas. They had only to liberate themselves from themselves, and that was easier. In the case of wise hominids, however, slavery was twofold. Not only towards themselves, but also towards the Neanderthal gods. To gain their freedom, they had to act against the gods. This considerably delayed their revolution. First, the Neanderthals had to become noticeably moreotish, thus, the new narrative challenging the divinity of the Neanderthals was to be accepted by the other hominids.

Sooner or later, this came to pass. A wise hominid succeeded in crafting his own story, which established a new foundation, and it proved effective. In the beginning, of course, matters were complicated. The Neanderthals possessed complete self-confidence, along with considerably greater knowledge, although their intelligence was steadily diminishing. Yet, their knowledge became progressively more metaphysical. Fairy tales concerning the creation of the world. On the other hand, the

wise hominids possessed all the practical knowledge necessary to hunt and survive on the Earth. They only struggled to demystify the metaphysical stories with self-confidence.

The situation, however, was such that the Neanderthals had become practically incapable of existing without their servants. They no longer knew anything about the beats or morals of any animal, and thus, they could not hunt. They were merely parrots of the ideas of their ancestors. Hence, the only action required of the wise hominids was to ignore them. They should not go to their caves in search of food. Their children should not be given to them. This alone was sufficient for the near immediate extinction of the Neanderthals. Naturally, some hot-blooded hominids did indeed attack certain Neanderthals upon realizing what was truly occurring, but their actions held little significance. The Neanderthals were already dead at the moment they lost their valuable servants.

For most wise hominids, ceasing to feed the gods was already a major transgression. Something unnatural to their cerebral circuits, which in reality provoked more fear than the anticipated surge of self-confidence or freedom. After all, it was something that had been occurring for tens of thousands of years, and their brains were adapted to this situation. However, the self-confidence of some inspired other hominids, and soon this attitude became global in scope. Daily, in every corner of the Earth, wise hominids ceased to serve their Neanderthal gods, who perished from their inability to survive. Some, as we mentioned, killed them; others ate them, but all these were simply vices. The Neanderthals were dead from the moment of the first strike by the wise hominids. We can indeed consider it a work stasis.

The results were certainly positive, yet simultaneously somewhat destructive. The wise hominids knew how to survive, but their circuits suffered from a lack of confidence. Similar to the case of the capable hominids earlier, whose circuits were herbivorous and who suddenly started consuming snake, the wise hominids had entrusted all of their self-confidence and the management of their fears to the Neanderthals.

Thus, the transition was not easy. After so many years, the circuits of the wise hominids had likewise become deformed. A large part of the parental Karen learning circuits had been replaced by circuits permitting learning from Neanderthals, which, in a certain sense, was lifelong. The fairy tales of the Neanderthals were so complex that a wise hominid could rarely learn and understand them. The Neanderthals, as mentioned, were also instructors of the wise hominids in metaphysics. Conversely, the wise hominids maintained a close relationship with nature and animals. As we stated, from a certain point onward, they were the best hunters.

Beyond the aforementioned learning circuits, the Neanderthals also intervened in the reproductive circuits of the wise hominids. Initially, the deification of the Neanderthals also interfered with the evaluation circuits of peers or bastards. It caused them to desire sex with them rather than with their own kind, thereby creating a pressure for freer morals and beats. The occupation of high-value peer positions by the Neanderthals meant that the true reproductive homologs, the wise hominids, were ranked lower in evaluation. Similar to a hawk suddenly enamored with eagles. Thus, those who were less stringent in their evaluations survived. At a secondary level, however, the Neanderthals themselves interfered in the reproduction of the wise hominids by selecting pairs and determining which they would consume. We thus observe a form of selective reproduction.

The aforementioned distortions left the wise hominids barely capable of surviving the extinction of the Neanderthal gods. They could certainly feed and survive, but their beats and morals, particularly those involving the cerebral circuits of learning and reproduction, had become profoundly confused. They had learned to survive solely through parental confidence, which they derived from their parental figures, the Neanderthals; however, in this new world, such figures no longer existed. Consequently, they began to differentiate themselves and, in essence, to learn from nature. They began to observe not only the beats and morals of the animals they consumed, but also

those of other predatory animals. Of the plants, the sea, and the lightnings. They were now solely responsible for comprehending what was happening around them. The fairy tales of the Neanderthals had been proven to be fairy tales. Lies. Or perhaps not? No one knew what they were doing, and that made them think. Everyone's circuits were experiencing Troll search into the unknown, a global litost.

Thus, initially, those who managed to reproduce survived the madness. Many perished. However, those who survived managed to find a fairy tale and cling to it. The wise hominids separated into tribes and groups throughout all parts of the Earth, and each tribe, now free from the Neanderthal gods, sought to find its lost gods. Most, if not all, survived because they perceived some animal as a parental figure, or rather as a divine source of knowledge, and this officially marks the beginning of the era of Zoophilia.

The wise hominids, barely freed from the piss of the Neanderthals, end up following the piss of animals, and this proves effective. The presence of animals gives them relief and assurance. In a word: confidence. That which they lack. However, they do not realize that some animals are already more intelligent than they are, and that many possess greater amounts of self-confidence as well. At this juncture, however, it is worthwhile to gain a deeper understanding of the mutual symbiotic relationships between different species.

In the animal kingdom, numerous symbiotic rela-

tionships exist. Gobies with shrimps, or clown-fish with their anemones, constitute such examples, and it is not easy to definitively state who is the master and who the slave. To employ the term slavery, then, the contribution of one party to the other must continuously decline. One species should be systematically transferring its functions to the other, as we observed in the story of the slavery of wise hominids by the Neanderthals. However, this does not hold true for most symbiotic relationships. The two members, such as the shrimp and the goby, continue to survive and reproduce independently, with one merely exploiting a single function of the other. The shrimp digs better, and the goby utilizes its burrow, but neither regards the other as a potential Karen learning figure or a homologous sex partner.

The difference with the wise hominids is that they lose their ideal Karen figures overnight, causing them to plunge headlong into symbiotic relationships with other animals. They were, in a way, already trained to be victims. Servants. Thus, they begin to serve elephants, rhinoceroses, tigers, or wolves. To be influenced by their morals and beats. To offer them food or even their children as a sacrifice; to be defined by them. Most animals, of course, did not possess the necessary capacity or selfsciousness to truly exploit the situation, but simply benefited from the peculiar circumstances. However, some understand.

For the next ten to twenty thousand years, our wise hominids, whom, given the extinction of all other hominids, we can now simply refer to as humans, continue to explore nature alongside the animals they revere as gods. More or less, they do the same things they did to the Neanderthals: they hunt for them and attempt to answer their metaphysical inquiries according to their beats and morals. The human population is divided into different neighborhoods of the Earth, and the human tribes differentiate further. Some become parrots of the wolves, and others of the tigers. Yet, their population remains low at present, and disagreements among the tribes are quite rare.

Each group went through its own history, with many remaining distinct to this day. However, the important point is that each group developed its own beats and morals in accordance with the local nature and issues. Each group, therefore, experienced its own patterns of Zoophilia, which strongly differentiated the respective populations, as well as their beats and morals. As mentioned, initially, there were no conflicts because the population was sparse enough to permit it. Low confidence, resulting from the general chaos, also contributed to this.

However, the most significant distinctions between the tribes did not stem from environmental differences, but rather from the very animals they chose as gods. In practice, human tribes began to follow and be defined by the beats of various animals, and this constituted the fundamental source of marked differentiation. The beats of tigers differ from those of wolves or elephants, and each tribe began to craft its myths and morals around them. It is essential to note that each of these relationships, which we can initially describe as symbiotic, occurred under its own distinct terms.

Wolves, for example, were not sufficiently intelligent to exploit symbiosis with humans to their own advantage. They selflessly contributed their services and abilities to the group. They regarded the humans as gods, which was consistent with the prevailing beats and morals they adhered to, as well as with their existing cerebral circuits. For them, hunting was already a collective activity, and the benefits of cooperation with humans were reciprocal. In other regions, humans tracked animals that were neither very active nor particularly amenable to collaboration. For example, various insects such as spiders and butterflies. These chiefly inspired curiosity and inquiry concerning nature and its manifestations, yet did not confer any direct benefit for exploitation. Some, similarly, identified themselves through plants or flowers, or even with inanimate objects such as volcanoes, mountains, or the sea. In these groups, the contribution of the first human wizards was critical. Namely, those who could comprehend and distinguish the practical aspects of human life

from the metaphysical, and simultaneously craft the necessary myths to reinforce the self-confidence of others. The important point, however, is that in those early years, not even the wizards brimmed with self-confidence. They also struggled to comprehend what had transpired, and this positively contributed to the relationships between the tribes. You might follow the spiders, and we may follow butterflies, but no one yet possesses sufficient self-confidence to zealously commit to their choices.

Camels, cattle, elephants, and several other herbivores have likewise served as sources of inspiration for numerous groups and tribes; however, despite their size, they were not intelligent enough to impart any practical knowledge to humans. At least not as intelligent as carnivorous humans, since, as noted, those animals were not predators, and their circuits of selfsciouness were not as developed. However, they contributed through their beats and morals, which involved less violence and tension than those of the predators. It was, therefore, a good example to emulate. At the same time, their large size and increased muscular strength also practically assisted humans. And finally, let us not forget that many of these animals also served as a source of food.

Many of the symbioses described above persist to this day, thus giving rise to the first domesticated animals. Dogs, sheep, and cattle. Like the selective breeding practiced by the Neanderthals, humans began to intervene in their reproductive habits, deciding their mating pairs and which offspring to retain in the group. Some animals were smarter, and some were not. Each tribe learned its own lessons and endured its own hardships. However, some animals realized that humans had begun to regard them as gods, and almost immediately exploited this. These are, of course, carnivorous predators, and indeed among the oldest: the felids, the tigers.

Most people coexisted with their animals of lower intelligence, and this gradually enabled them to discover a form of selfsciousness and define their own beats and morals. Yet, some, whether by misfortune or chance, ended up once again as victims of a truly superior species. They once again became slaves,

but this time to the felines. Nonetheless, everyone required this new type of human wizard. One who can communicate with the local animal deities. In fact, he is a descendant of the one who persuades, without needing to know. The literary self-confidence we also mentioned earlier in the chapter on reputation. However, whereas for most animals the wizards increasingly rely on themselves, as they are more intelligent than the animals with which they coexist, in the case of felines, the situation is reversed.

In reality, the coexistence of humans who chose the tigers, or rather encountered them, bore many similarities to slavery by the Neanderthals. The tigers took their children and increasingly entrusted them with hunting, in exchange for sparing their lives. Similar to the Neanderthals, tigers inspired fear in other animals and humans of other tribes, which noticeably increased the self-confidence of those who coexisted with them. However, to gain the favor of the tigers, one always had to keep them well-fed, unlike dogs, who, even when hungry, lacked sufficient self-confidence and selfsciousness to systematically prey on humans, as well as the intelligence or muscular strength to do so without bloodshed.

Yet, the enslavement by the felids also arises pressures analogous to the slavery of the Neanderthals. It compels humans to become increasingly intelligent. To endure more intense collisions. Correspondingly, the felids grow complacent and increasingly lethargic. They hunt less and less, which results in their brain circuits becoming smaller and simpler. Concurrently, humans select their breeding, leading to a transformation from tigers to cats.

It will require nearly ten thousand years for the first humans to free themselves from animal symbioses, placing this event roughly ten thousand years before the present day.

Agreement

So far, we have seen several forms of litost. We initially examined the litost of the stars of Memphis, which was, in fact, a metaphysical litost. Next, we also saw some hominids' litosts with immediate practical consequences. In fact, most forms of madness observed today constitute a form of metaphysical litost. One which produces nothing rational, or rather, nothing compatible with the real world. The brain undergoing it generates a novel connectology from within. The Troll gears find certain positions which, for the brain that created them, present better predictions than all other extant ideas and myths of the era. However, they rarely produce tangible practical results, except for some myths which gradually shape morals and beats.

The reason is communication and language, which even today does not allow a clear depiction of the positions of the other's gears. Thus, we have the case of Memphis, as well as the upright hominid who appeared to be addressed by fire. Because of the way these litost are expressed, as a new thought appearing out of nowhere, many attribute metaphysical characteristics to it. At the same time, the subject is quite likely to be considered truly insane. Like the upright hominid who was convinced that fire spoke to him. If we now consider that, until then, fire had indeed a divine nature, then in his imagination, he actually spoke with a god. The litost of the upright hominid, therefore, does not differ from the religious litosts we will examine later. We can assert that his ideas were, in this sense, divinely inspired.

A defining feature of this form of litost is that it arrives with a powerful wave of self-confidence, and the cause is purely mechanical. This new idea, or rather, the new Che positions of the Troll gears, immediately demonstrate enhanced performance in the internal evaluation circuits. A large number of gears cease turning, and as mentioned, this confers immediate joy and self-confidence to the organism itself. Hence, we shall term it the litost of confidence, as it does not yield an immediate practical outcome in the real world. It brings only an ideological shift in the beats and morals of a species, which is neither directly nor

universally accepted. Thus, there are groups that adopt it, such as the Neanderthals, and others that do not, like the wise hominids before their enslavement.

However, we also observed another form of litost. The litost following a practical discovery, such as the realization by the Neanderthal that he can create fire. This litost does not come with self-confidence because, instead of resolving, it activates the Troll rotations of the Che gears. A formerly calm brain suddenly confronts a new idea from the outside, rather than from within. This induces an immediate lack of self-confidence and the classic symptoms of litost. We shall designate it as the litost of discovery. In most cases, however, a litost of discovery can directly lead to a litost of self-confidence, as we observed with the case of the Neanderthal, whose own gears ultimately concluded that everything is a lie.

Note, however, that this is not obligatory, and that the intensity of the respective self-confidence can vary considerably. The upright hominid species possessed significantly more self-confidence than the Neanderthal who mastered the kindling of fire. Ultimately, the Neanderthal ended up revealing everything to the others, thereby resulting in a collective manifestation of litost. This clearly indicates that he lacked the requisite self-confidence to act independently. Thus, his story more closely resembles that of Memphis. There, he returned to his peers and activated a third form of litost. This concerns the change of beats and morals at the species level, affecting the entire Neanderthal population. We will therefore call this latter type of litost the litost of change, or alternatively the litost of the masses, since it concerns many, if not most, members of a population.

Thus, we observe that a litost of discovery is more likely to unite the members of a species toward a common idea, such as the slavery of wise hominids in the case of the Neanderthal. In contrast, a litost of self-confidence is far more likely to fracture a species, since in the absence of practical proof, there are always those who will take you for crazy. The history of humanity, therefore, from this point onward is filled by litost of self-

confidence, and that increasingly entangles matters. As we shall see, appearances of litost of discovery are sporadic; consequently, we noted earlier that humans display approximately one wise individual per billion people.

The critical event that placed humans on a trajectory of successive litosts of self-confidence was a litost of discovery that occurred ten thousand years before the present, when humans discovered animal husbandry and agriculture, which brought about an immediate change in the beats and morals of all humans in every corner of the Earth. They discovered that they could manipulate the beats and morals of both animals and plants, which, in practice, represented the first step toward demythologizing them as divine entities. Simultaneously, their free time increased, as they no longer needed to travel and follow the trails of the animals. We therefore have a litost of the masses due to change, which officially places us in a period of Troll searches across all corners of the Earth.

The results are nearly unanimous. Brains in every corner of the Earth culminate in a litost of self-confidence. Everything is a lie. We are the gods. However, these were the brains of wizards, as they were the most prepared to accept such an idea. They were already balancing on the threshold between sage and charlatan and had already acquired the ability to manipulate the brains of their groups. However, self-confidence alone remains insufficient to activate certain purely ideological expansionist tendencies. Agriculture and animal husbandry have only just been discovered, and there remains ample available space for all humans.

The best course of action for the individual wizards is to maintain their status and keep their populations under control while avoiding conflicts. Thus, despite the discovery, each tribe continues to live its own history with its own wizards, with many remaining distinctly separate until today. Yet, sooner or later, some disagreements were inevitable. This is ours. You go behind those mountains. As long as there was space, this functioned. However, matters soon become difficult, and the spatial agreements among wizards begin to waver.

Population

I do not want us to forget that oblivion inevitably arrives. The events of litost occur and are forgotten within only a couple of generations. Between the litosts we presented, tens of thousands of years elapse, during which the beats remain nearly unchanged. Accurate facts are lost in the forgetfulness of time, following a logic similar to that of the telephone game. The children of wizards become wizards, and the children of various artisans are likewise artisans, but things become mere parroting. For the next five thousand years, therefore, populations are so sparse that there is no cause for change or entanglement. The ancient agreements remain largely valid, and each tribe has its own designated hills or mountains.

We can certainly assert that we go through a period of prosperity, lasting for nearly five thousand years. People continued to refine their tools, which by then also encompassed agricultural and pastoral implements. They constructed nets and rafts. Some were probably lost in the litost of discovery due to those. Thus, they found new places and established new tribes. Some certainly fought and died. Because, in reality, the people of that era remained quite close to the beats and morals of mammals.

Social structures varied considerably from one region to another, as each tribe had necessarily deified a different animal. These influences strongly impacted their sexual preferences and metaphysical concerns more than their dietary morals. Meanwhile, the tigers continued to dominate certain tribes, and this was yet another significant parameter maintaining the separation between the tribes. It is difficult to attack a tribe that commands the tigers, the wolves, or the elephants. However, the agricultural litost had introduced certain novel ideas. As we have stated, the self-confidence of the species began to permit the demystification of animals as divine entities, and those first wizards had already sown doubts among the rumors and myths they constructed. Simultaneously, throughout these five thousand years, natural selection exerted increasing pressure for greater self-confidence among humans, since their confidence circuits

still suffered due to the slavery imposed by the Neanderthals. Ultimately, humans were indeed the more intelligent species, but they had been enslaved anew in the piss of animals.

However, self-confidence also engenders greater sexual activity and greater reproduction rates, to which the discovery of agriculture and animal husbandry also makes a significant contribution. Food sources become more stable, and natural selection always favors those who produce more offspring. For a predator, its population can never exceed that of its prey. We cannot have more tigers than gazelles. Animal husbandry, however, allows you to increase your gazelles in proportion to your population. In this increase, the only limit is the ultimate extent of the earth: the available resources.

In less than five thousand years, therefore, humans will occupy the entire extent of the Earth, and with this, the first serious problems will arise. The greatest enemy of each species is its own spread: its population. This was, as we have already noted, what caused the banana wars millions of years ago. The uncontrolled expansion of the Australopithecines themselves. The same cause led to the snake wars, and it is the same conflict that humans must confront once again. Approximately five thousand years ago, we witness the inception of the War of the Fields, a conflict that persists to this day.

Gradually, the tribes prosper and expand. Their protein and electric brains fully adapt to their parrots' beats and morals. However, they begin to occupy increasingly larger territories. As stated, this is not a problem when free space is available. The original tribes were separated by vast borders, and each tribe practically lived in its own distinct lake. But expansion brings the tribe lakes closer together. People begin to better understand their neighbors and are compelled to interact. They may need to share a river or a hunting ground.

Gradually, moreover, the tribes begin to become both more superior and more divine. The fairy tales of the wizards are increasingly less influenced by the beats or morals of animals and increasingly more egocentric. Ultimately, the primary role of the wizards was to maintain the tribe's morale during a

period when no one, not even they, understood what was occurring. Initially, therefore, despite the lakes closing in, war was not the first choice. For years, they remained faithful to the ancient agreements despite the pressures, but circumstances were unequal, and the approaching of the borders rendered this evident. The beats and morals of the tribes were contaminated by those of neighboring tribes, and the tribes under greater pressure were increasingly distressed.

The more resource-deprived a tribe was, the more susceptible its members became to a litost crisis, and a universal litost must consider all possible Psy and Che. Even those things it knows about other tribes. At some point, then, someone concluded at the thought Alexis, but at the level of the tribes. Some litost led someone to the idea that we could deconstruct the neighboring tribe and live their life. And it succeeded. No one expected it. This was one of the earliest expressions of the field war, which occurred more than five thousand years ago.

However, the surprise of the first occurrence does not endure. Soon, there were tribal coalitions ready to protect their fields from invaders. Thus we witness the emergence of the first great cities in Mesopotamia, alongside with the first nation of the Egyptians along the Nile. In practice, these were wars over rivers and irrigation, but the very emergence of cities and nations almost immediately favored a form of opportunistic raiding. Not with the aim of permanent occupation of the fields, but the immediate seizure of food and livestock.

Of course, circumstances are still fluid, and every battle is decided on the battlefield. Some win, and some lose. Some succeed, and others perish. Motivations vary significantly from region to region, depending on the prevailing dispositions and the hunger of each individual. Nevertheless, there exists a periodicity. Periods of famine and periods of euphoria. Largely influenced by the corresponding human populations, such as the banana and snake droughts, but not exclusively.

Stars

We stated earlier that the litost of Memphis is a litost of self-confidence because it was not based on an external stimulus, and thus differs from a litost of discovery. However, the situation is considerably more complex, as the beats and morals of the era strongly influence the outcomes of a litost, especially that of a litost of self-confidence, as well as of the litost of masses. The litost of discovery of the Neanderthal could provoke a completely different litost of masses, and perhaps the wise hominids had not been enslaved, but had instead become, for example, prey. A litost of self-confidence, however, which, as we have noted, often follows a litost of discovery, essentially creates a completely new set of Che and psi. A brand new myth that can explain the world from a different perspective.

Many of the Che and Psy, of course, may be rooted in prior rumors and myths, and this will determine the outcomes of the litost of masses, which is very likely to ensue. However, the precise circuit implemented within the cerebral Turing machine that experienced litost is entirely novel. In practice, therefore, the trigger of a litost of self-confidence is the very Psy and Che of the brain that experiences it, and we can state that this constitutes a set of external factors unique to each individual. As we have noted, however, language never allows for a clear depiction of the other's Che, and thus the results of the litost of the masses vary.

In the case of Memphis, one could argue that the incident involving the females who did not arrive constituted a clear external factor. Yet myriads of puffer most likely experienced the exact same disappointment and did not go mad in the same manner. Even in the case of the upright hominid, billions witnessed fire, but it spoke to none. Perhaps the hunger that created Alexis of tribes is somewhat of a clearer external factor, thus aligning more closely with a litost of discovery; yet, there is some distinction from a pure litost of discovery, such as the discovery of fire ignition. The discoveries of the litost of self-confidence, therefore, evolve predominantly at the conceptual level, and in a second phase, they ultimately alter to a greater or lesser

extent the beats and the morals of the tribes as a whole.

However, there is an additional facet that distinguishes the litost of Memphis from other litosts of self-confidence. In the case of Memphis, you see, there was also the involvement of the stars and mathematics. On the contrary, the litosts of the upright hominid and of the human Alexis did not become entangled with metaphysics. Thus, there are two types of litosts of self-confidence, and the difference fundamentally lies in the consequences of the subsequent litost of the masses. Specifically, those that bring an immediate practical solution and are usually accepted, and those that, conversely, bring chaos and fear to their recipients. We will therefore distinguish the litost of stars from the other litosts of self-confidence, and we will designate them as litosts of curiosity, since they ultimately kindle the curiosity of both the subject who experiences it and the other members of its species or tribe. The problem, however, was that for several million years, a litost of stars or curiosity signified madness and death. Loss in the depths of the lake: an immediate problem.

The problem, however, was not so much due to the star mathematics, which Memphis himself solved millions of years ago, but rather the questions that these thoughts ultimately generated: Where are we? What is happening? What are we? In fact, a litost of curiosity may introduce inanimate objects into the lists of peers and bastards, producing quite peculiar side effects in the beats and morals. Specifically, the smaller and less trained a brain is, the more likely for a litost of curiosity to lead to madness, and the reason is once again purely mechanical.

As we stated in the introduction, there are so many Che and Psy that the brain experiencing litost must analyze and integrate, that it will soon burn out from within. For this reason, within our brains, circuits for the suppression and control of such a litost of curiosity have existed since the time of Memphis. Our brain knows its processing power capabilities and understands how much Troll search it can endure. The limit is governed by a distinct circuit, endowed with its own Psy and Che, which has been calibrated in a span of millions of years.

Let us therefore consider an example. A controversial external event, such as a romantic disappointment or hunger, introduces the brain into a continuous Troll search of litost, and the control circuit begins to count down in hours or days. Or, more precisely, in Watts. The brain undergoes a state of hyper excitability or mania, wherein all the circuits constantly test different Che and Psy, and as previously mentioned, this is highly distressing for the organism experiencing it. The countdown measurement circuit is, in fact, the mechanism that perpetually amplifies the sensation of pain by continuously sending adverse signals to the circuits in an attempt to induce calm.

The organism, therefore, is pressured to conclude it, but in reality, no circuit comprehends litost. To understand what is happening. Suddenly, all the sub-circuits have gone mad, and it lies entirely in their own hands when they will stop. The central channel, controlled by the proteins, can only say 'bad, bad, bad' to them. In fact, litost originates from the electrical circuit which contends with the proteinic. It contends either because it believes it has found a better set of Che and Psy, or because it has concluded that its Che and Psy are incorrect, thereby managing to stimulate and activate the universal Troll search.

In the case of the litost of self-confidence, there is usually a solution within the time limit, or rather, the circuits are compelled due to the continuous pressure of pain. However, the solution might be extremely vicious, resulting in a veritable madman. Cases with practical impact, such as that of the upright narcissus humanoid or the human Alexis, are exceedingly rare. However, there is also the case of the stars and mathematics, which allows for a markedly different outcome. The brain is compelled to accept its ignorance as a Che. This indicates that it settles with selfsciousness on a Psyche solution characterized by low self-confidence with respect to the electrical selfsciousness, yet high proteinic self-confidence regarding the general protein variable. Simply put, you know that you do not know, and that no one else knows either, but this makes you feel good, and we can regard Socrates as an example of this litost.

Castles

We find ourselves at the dawn of the war of the fields, approximately six thousand years before the present, and four thousand years before Socrates; it is therefore worthwhile to examine the situation from a macroscopic perspective. Several dozen human tribes inhabit the Earth. Until now, each one had lived within its own tribe lake. It knew its enemies and friends and had fully adapted to the beats and morals of the region. An indication of this, as we have noted, is the continual expansion of the population of several among them. However, along with it, we also observe the expansion of the sizes of their lakes.

The situation increasingly approaches the limits of the available space and natural resources. Due to hunger or misery, many experience a form of litost. Yet, I want you to understand that the majority of the population remains in a permanent state of oblivion. Whoever has suffered litost has failed to convey the true connectology of their Psyche to others, and even their own descendants soon become parrots. Litost, at the same time, bestows upon its victims a kind of magic that captivates others. In fact, it is the result of their high self-confidence, and this is the defining characteristic of the wizards. They know what no one else knows. In essence, however, what they know is that no one knows, and therefore they may say whatever they wish. This is the true effect of a litost of self-confidence.

However, the descendants of the wizards have not suffered any litost. Their parents simply told them that no one knows anything and that they only need to tell them the fairy tale they want to hear. Thus, they continue to parrot the myths concerning the beats and morals of various divine animals, which, however, include within them a series of practical proverbs corresponding to useful beats and morals. For example, how the birds speak with the gods of rain, thereby knowing whether it will rain. However, times continuously change, and with them, the weather. At the first difficulty, the children of the wizards face the wrath of the crowd and do not hesitate to deceive them with new tales. You did not respect the sea, and the god Annis became angry. That is why we have no rain. How-

ever, no one knows who Annis is, nor why he is called so. They merely parrot ancient myths so that their circuits may avoid a lack of self-confidence, and thus the wizards are useful even without truly experiencing a litost.

But people within a tribe are not equally susceptible to litost. Not because they lack something, but because not all are exposed to the same Psy and Che, or to the same hunger and misery. Most, after all, reside in the inner parts of the tribe lake, where they are sheltered and not directly exposed to the morals of their neighbors. Conversely, those who dwell in the outer fields or hunt will be the first to experience collisions with the other tribes. But the wizards occupy the worst position, as their role is to know the Psy and Che of the entire tribe. Whoever notices something strange will first report it to the wizard. Thus, the social structure of the tribes enables their members to avoid litost and to delegate it to the wizards.

Even if someone experiences a litost, in the end, they will become a wizard and form their own tribe, or come to terms with the existing wizards. The result is that the wizards become progressively less faithful to their myths and increasingly closer to a genuine litost of curiosity. Yet, natural selection always favors litosts that culminate in some practical result; thus, no tribe wizard had yet experienced a true litost of curiosity. Until now, all wizards who became tribe wizards had experienced a litost of self-confidence, such as the Alexis of the tribes. So far, anyone who experienced the litost of curiosity was alone. They would get lost in the mountains. They sought the origin of the sun.

The history of humanity thus far is a succession of self-confidence litosts which continuously alter the beats and morals of a mass of followers, who are more or less at the mercy of the decisions of the wizards. We will go there, Annis told me. We must attack the neighbors, Alexis told me. We must cut our hair, fire told me. Nevertheless, the time comes when the continuous pressures of the raiders and the neighboring tribes bring the parrot descendants of the wizards, face to face with a true litost of curiosity. Initially, in Mesopotamia, the wizards experience litost of stars for the first time and conclude that it is not the ani-

mals that determine our lives, but the stars. The gods are in the sky above. The fact that this information comes from the wizards themselves, rather than from a madman lost for years in the mountains, succeeds in activating the corresponding litost of the masses, and the new idea is broadly accepted by the entire tribe. Fanatically, then, there are tribes striving to ascend to the sky, yet no one knows how high it lies. For centuries, they have endeavored to reach ever greater heights. A little further, and we shall reach the gods. A little higher still, and they will see us. We will soon speak to them.

Meanwhile, however, within a few generations, oblivion has once again reverted them to the parrot phase. Constructing tall buildings and expecting to reach the gods is merely the new beat of the age, and in practice, this strategy has limited value. Thus, at some point, the wizards once again confront the changes of the times. Misery, hunger, and doubt. Reality compels them to become generals rather than scientists, to safeguard their tribes. After all, the neighbors still exist, and eventually, they cease to be frightened by the weirdos with the castles. But the wizards can offer nothing but fairy tales, which cannot confront the times.

Thus, Babylon falls, and we return to the old beats. Yet, history repeats itself. In less than two thousand years, wizards suffer the same litost. The gods are in the sky. And they begin building again. But each case is distinct. As Heraclitus said, one cannot step into the same river twice.

Nation

Xenophobia is a biologically directed moral. Part of an ancient protein mechanism for recognizing peers and bastards, which was perfected many millions of years ago. Even before the appearance of eyes in organisms. Each tribe, therefore, piss differently. It smells different. The beats and morals of each tribe, which also encompass their dietary habits, strongly influence the proteins in their piss. Thus, even if an event reconciles two separated tribes, it remains doubtful that any reproductive confusion will ensue. Everyone knows that it is us and them, and this is already imprinted in their protein brains.

The myths, on the other hand, are even more perplexing. After all, what initially divided the tribes was a disagreement over ideas. An acceptance or rejection of some litost, or, in other words, a disagreement among wizards. As we have stated, opinions become tools of identification. Who belongs to us and who is an outsider. Friends and foes, peers and bastards. A true union of different tribes is therefore improbable to occur. Even tribes that unite against a common enemy seldom engage reproductively, and very soon quarrel over the slightest pretext.

Until now, and we are five thousand years before the present, no wizard has succeeded in effecting a genuine union of tribes, nor has anyone truly desired it. No one solved the problem of the bastards. The civilizations of Mesopotamia succeeded in solving several mathematical problems of the stars and in bequeathing the science of geometry. Yet, they failed to create a new narrative of the world. The neighboring wizards, who dealt with more practical matters such as raids, succeeded in destroying them, along with a significant portion of their knowledge. Once again, what was left behind was only myths and rumors.

However, the litost of curiosity resurfaced, and we must understand that each new litost of curiosity takes into account the rumors and myths from previous litosts. Always, of course, within the spatial frameworks through which they are disseminated. However, the destruction of the Mesopotamian civilization caused many to flee to various parts of the world, and with them, they carried their myths. The wizards of the various tribes

were well informed about the other ancient civilizations and their stories. The myths and rumors from previous times become entangled with the new litost, and therefore you cannot step twice into the same river. The notion that the stars are gods has been repeated for thousands of years.

The new litost of curiosity among the wizards originates from Egypt, whose tribes had until then remained slaves to the feliforms. The Egyptian wizards finally realize that they are slaves to the felines, and they likewise turn their gaze to the stars. After a succession of ever taller pyramids that failed to reach God, and following a series of Pharaohs and their litost, combined with the knowledge of the failures of the civilizations of Mesopotamia, their litost finally congeals into a new narrative of the world. For the first time, they comprehend how the world operates with considerable pragmatism.

The electrical brains acquire genuine selfsciouness for the first time. They understand that their own actions define their destinies, not the piss of the animals or stars. Thus, for the first time, they break free from prejudices while simultaneously acknowledging their ignorance. This constitutes the genuine rebellion of electric brains against protein brains. Hence, for the first time, we possess electric brains of wizards seeking to understand the functioning of protein brains within them, and quite soon, some come to comprehend it.

Electrical circuits can, for the first time, overcome the protein Psyche. To manipulate the general variables of joy and sorrow: good or bad. Until now, the reins had been held by the proteins. Naturally, the new connectology is considerably difficult to transfer. Each individual experiences their own Psy and Che, as well as their own Troll quests. Nevertheless, many wizards succeed in this, enabling their electrical brains to transcend the scents of tribes and to seek peers and bastards based on their own mathematics. Based on sounds or ideas. Thus, we have the first genuine bonds between tribes. Electric wizards are uniting, surpassing the proteinic xenophobia.

Nevertheless, it is still mathematics that will ultimately determine the relationships. Electrical brains are not yet suffi-

ciently powerful to fully overcome the proteinic limits. Both the distance and the number of years elapsed since the separation of a tribe play a significant role in the current beats and morals of that tribe. The farther apart they are, the more distinct the tribes become. The more distinct their myths and their gods, the more distinct their language. Thus, the Egyptians are fortunate, for all the civilizations of the Nile were until recently dominated by the felids. This had maintained their beats, morals, and language relatively uniform. Moreover, to unite, they had to be convinced. They had to undergo some litost of the masses, which presupposed a new fairy tale.

Therefore, initially in Egypt, and subsequently towards Mesopotamia, we observe litosts of wizards who generate a brand new generation of fairy tales. We call them codes, and around 2000 BCE, three had already emerged. The code of Merika of the Egyptians, the code of Nammu at Ur, and that of Hammurabi in Babylonia. These codes constitute the foundation of a nation. The shared fairy tale that attempts to unite rather than divide. In reality, these represent the initial attempts of electric brains to control protein-level functions at the societal level. At the level of tribes.

Namely, to teach humans to behave, rather than to act as animals. Until then, despite the existence of wizards, every human was responsible for themselves. The wizards offered proverbs and advice, but each individual followed their instincts. But the nation is a complex entity. It constitutes a form of polymorphism at the human level. A comprehensive organism composed of smaller societies living harmoniously. This can be seen as the transition from unicellular to multicellular organisms, as examined in the chapter on polymorphism. Similarly, the equilibrium of the nation is governed and depends on a central lake, akin to the mouth of the wizards, while the other sub-lakes, or sub-societies, must be regulated. The codes, therefore, are sets of regulations governing relationships among humans, so that they are not at the mercy of animals or stars.

Management

As we stated, each litost we examined represents, in some manner, a rebellion of the electric brains towards the proteinic. The litost of the Australopithecus hacks the protein brain to accept a bastard protein as nourishment. The litost of the upright human hacks the protein brains with respect to their reproductive preferences. Regarding the evaluation of themselves. They increasingly rely on visual and auditory patterns rather than olfactory ones.

The litost of the Neanderthal and of Memphis, however, as well as the other litosts of the stars, including those of the earliest humans in Mesopotamia, constitute the initial realizations by electric brains of their enslavement. How there exist other entities in the world beyond beats, morals, and animal piss. This realization, in practice, resembles that of the protein brains of coral worms and their rebellion against the Moss brains. Concerning how better solutions exist than combating the waves. One can move. During the litost of the stars, there is an almost complete arrest of the electric brains in response to the signals of proteins. They acquire their own electric selfsciousness. They manage the hacking and become masters. Or at least able to form their own beats and morals.

However, to succeed, one must understand how the world operates, and the electrical brains remain inexperienced. They have only just taken their first step and have ended up building castles and gazing at the stars, while countless others were lost in the depths of the lake. The brains that genuinely accomplish absolute rebellion against protein chains, therefore, do not comprehend that existence requires the mastering of time. They are unaware of oblivion. They know nothing. Thus, to learn and succeed, they must first establish their own learning structures. Their own memory. To understand how fairy tales and rumors function, and to genuinely change the world. Thus, it took several instances of litost to achieve the codes of the nations we referenced. It required brains knowledgeable of the outcomes of prior litost. It required a form of memory capable of overcoming the distortions of oblivion and parroting. It required

writing.

Thus, in 2000 BCE, electrical brains of wizards succeeded in altering the structure of the world. They created the first codes and the first nations. For the first time, some individuals genuinely preferred to obey the wizards rather than follow their protein senses. Until then, the role of the wizards had been advisory, and people lived autonomously in their fields. The earliest cities and castles served various purposes, including ceremonies such as the spring festival or the sardine festival, storage, and protection in case of raiders. However, the first nations represent a new structure. This is the initial attempt by certain electric brains to become the centers of management, rather than the stars or the animals.

Those are the first wizards who place greater belief in themselves than in magic. Until then, wizards believed in some form of magic, perhaps more than ordinary people. However, by 2000 BCE, we encounter the first wizards possessing free self-confidence. Since then, the world has changed, and we observe the onset of the war of the wizards, which adds to the already ongoing war of the fields. We can thus observe the trajectory and evolution of this new structure of nations from then until today, in parallel with the trajectory and evolution of our own electrical brains. After all, the nation is itself a form of brain.

A nation possesses inputs and outputs and carries out a process within itself. Correspondingly, just as we have the neurons inside our brain, we have the atoms of a society, the people. Analogous to the groups or clusters of neurons within our brain that collaborate to perform more complex mathematical operations, we find various professions and associations. And finally, corresponding to the central management within our brain, the lake of the mouth that undertakes the coordination of the other neurons, we have the wizards and their codes. The problems in both cases are three. The first is language and its constraints, the second is time, and the third is bipolarity. Nevertheless, both structures continuously evolve and improve over time, as mathematical collisions never cease. Each successive brain, each successive litost, as well as each successive nation, results from col-

lisions, and thus, there is always the possibility of producing something new.

The fundamental problem is that brains and nations need to learn from their own mistakes and from those of others. Specifically, the neurons of brains and the people of a nation learn from their own mistakes and from those of others. Thus, Karen learning occurs among peers and bastards in both cases. The objective, again in both cases, is the attainment of internal selfsciousness and external autonomy. Therefore, both the brain and a nation must learn about themselves as well as about their neighboring nations or neighboring brains. In both cases, perhaps the most significant problem is the language.

Condensation is essential in the brain's cables, as well as in language. Each cerebral center contains thousands of internal cables, but only a few for connection to the circuit of selfsciousness or speech. Conversely, the number of cables between these two centers would need to be on the order of billions. The selfsciousness center requests the word mom via a cable, and the speech center then uses thousands of cables to express it. Similarly, this considerably restricts the behavior of individuals within a nation. Their capacity to accept and act according to the codes, as well as their ability to communicate their problems to the wizards.

A fundamental problem, however, is that there exists no preexisting truth, except for the failures of others. Thus, each change is in fact a Troll step of perturbation and observation. The upright hominid to whom fire spoke represents a Troll litost moment in the history of humanity, and in reality, it did not succeed. The Neanderthals who followed it fanatically vanished, while the wise hominids who were less fanatical did not. However, the outcome of that was determined after thousands of years. Time, therefore, constitutes the second problem in the advancement of both nations and electric brains. No one can foresee the future, and ultimately it takes time to say mom.

Therefore, no matter how well-intentioned the people of a nation or the neurons of a brain may be, the situation is inherently difficult, requiring effective communication as well as time, trial, and error. The circuit must, in some manner, function by transcending itself. To surpass itself. To win the proteins. Analogous to the Australopithecus who compelled his proteins to consume a snake. Thus, shortly thereafter, a parrot-like oblivion prevails within society. The first Egyptians suffered from electrical litost, but their descendants directly learned a new world. The children of the Pharaoh are born as Pharaohs. They are trained with self-confidence. They have not discovered it electrically.

Thus, the rebellion fails once again, until some future litost brings about a new change. For the time being, however, the new Pharaoh wizards are increasingly charlatans, while the people place blind trust in them. These, after all, are the ones who made them human. Who took them from the mud and founded the nation. And no one knows that they are all, once again, parrots. They are all once again slaves to their proteins; they are simply born with self-confidence, and that too is very important. Protein brains were regulated thousands of years ago. Their desires and passions are profoundly opposed to those which the codes prescribe, and the heightened sense of self-confidence exacerbates matters.

As we stated, the codes were the earliest wizards' attempt to control the protein-imposed beats and morals, and to construct a mathematically more complex structure. The nation. However, their own descendants interpret the rules with their protein brains and are not prepared to manage the new social structures. They continue to search for peers and bastards. The tribes that united seek reasons for division. On the other hand, the children of wizards become progressively more divine. The nation is a structure that, in reality, functions autonomously. It enters an automatic flow, where each individual follows the rules, just as the neurons of our brain do. Central management exists solely for emergency situations. In the case of a drought.

A plague. However, these incidents are rare, and this causes the Pharaoh wizards to appear efficient, without actually doing anything beyond merely existing. In fact, we face a form of slavery that renders the wizards increasingly moreish.

Thus, a new change is imminent due to the reversal of mathematical pressures. For the first time, the wizards are less intelligent than the people. The codes are outdated. Ordinary people are more likely to experience litost than the wizards. As we stated, before the litost of the nation, the wizards were perhaps more frightened than anyone else. However, now the codes program the people to operate autonomously, and as long as no problems arise, they rest. Their children soon become as incapable as the Neanderthals in their final days.

We thus observe an initial mutation of the wizards. In truth, a division. The protein Pharaoh wizards, endowed with boundless self-confidence and yet electrical ignorance, are the true descendants of the ancient wizards who indeed established their nations. But on the other hand, we see the emergence of new wizards endowed with curiosity and fear, who actually experienced the litost of curiosity as ordinary citizens, and were afterwards accepted by the Pharaoh as his advisors. This combination is what enables the creation of the first structures of nations that transcend oblivion. Namely, those that manage to operate even through descendants of parrots. In Hesse's story, The Rainmaker, we can see a similar social structure, albeit on a smaller scale than the nation of the Egyptians. There, the queen mother holds a hereditary status and becomes increasingly less intelligent, whereas the rainmaker is a true wizard of curiosity who takes apprentices from among the common people.

Before we proceed with the inherent problems of a nation and, specifically, the issue of bipolarity, which I owe you from the previous chapter, it must be stated that quite soon, nations will also require some management of peers and bastards in relation to other nations or tribes. It is, therefore, a larger lake. An organism constructed from a union of people, and on Earth, there are now various such structures, with considerably different population sizes and code rules. One of the primary tasks of

the wizards, therefore, is the management of the nation's enemies and friends. Yet, in the case of Egyptians, things are tranquil. No one knows that there is a river within the desert, and for hundreds of years, they live almost isolated from the rest of the world. Their only enemy in practice is the world itself: the river and the desert.

Thus, Egyptian wizards, driven by curiosity, turn to the study of nature, and as long as prosperity prevails, it works. For the first time, we have groups of wizards motivated by curiosity, who are called scientist priests, and who serve as advisers to the wizards of self-confidence. And those confident wizards who, in turn, act as advisors to the people, and we call them Pharaoh Kings. The nation, therefore, consists not only of farmers, hunters, fishermen, boatmen, other artisans, and possibly some military personnel, but also of groups of specialized scientists, that is, individuals who have experienced litost. They are, in fact, responsible for understanding the concerns of the people. They examine their problems and undertake the task of informing the kings. Proper communication between groups, however, is fundamentally important for the functioning of a nation, and as we have noted, the problem of language indeed persists. In practice, however, the greatest enemy of the nation are the protein brains within humans. Those who continue to distinguish between peers and bastards. Those who strive to maximize their individual prosperity rather than that of the nation, and this applies to both wizards and non-wizards.

Thus, we see divisions and ruptures among the people. Continuous manipulation of the rules regarding the beliefs of the kings. In this new order, however, true power resides with the groups that continue to become more intelligent. The expert scientists. The only people who lack confidence and submit to the pressures of both the people and the politicians. Soon, therefore, they realize that they are more intelligent than the kings and start to exploit their position to improve their own protein pleasures, which gives rise to a genuine form of entanglement and corruption. Specifically, when a critical communication channel, or a neuron, in the case of our brains, ceases to serve the whole.

Bipolarity

The Egyptian nation, in this configuration, endured for hundreds of years despite the degradation caused by various periodic droughts. The structure appeared to operate effectively, which continually bolstered the self-confidence of the Egyptians. However, before examining the continuation of history and the reasons why this first Egyptian empire was ultimately destroyed, let us first consider the final problem common to both the nation and the brains: bipolarity.

Bipolarity is a fundamental characteristic of the mode of operation of all the structures we have examined. This is because it results from the switch mechanism itself, such as the genetic switch discussed in the electricity chapter. Among the most fundamental structures within the organisms, following their capacity for reproduction. Their ability to choose: Protein A or B. Small or big membrane? High or low self-confidence: fight or flight? Everything is expressed by one or more Che boundaries within one or more lakes. Whether referring to protein or electrical ones. These Che boundaries are the boundaries of the dipoles. Slightly above or slightly below, and this can entirely change a moral or a beat.

As we stated earlier, your brain is attempting to discern whether I am a peer or a bastard, and this will influence your attitude towards this book. Everything, therefore, is determined by small dipoles, and the sole addition to complexity is provided by those textures. Additional dipoles that, in a sense, render the function of our brain more analog. Each additional switch offers more choices. Let us therefore examine bipolarity and its complexity once again through an example.

As stated, the electrical brain originated as a transmitter of protein signals. Initially, it was, therefore, simply a communication channel. Proteins resolved their own mathematics and held their own logic. However, the world began to grow complex, and the electrical protrusions started to have practical contributions. For example, if you rely solely on the sense of smell, it isn't easy to distinguish caramel from Carmelo. You must find a second protein in the piss to differentiate between the two.

Imagine, therefore, an organism that consumes fruits and depends primarily on its olfactory capabilities and protein logic. Its electrical brains have only just begun to engage, and in the jungle, a snake has just appeared, which indeed smells like an apple. The advantages of this are clear. Assuming the organism under consideration is a monkey, the only thing our snake must do is remain motionless like an apple. Shortly thereafter, a monkey will voluntarily come to be consumed.

This exploitative relationship exerts intense pressure for a mutation in one of the monkeys' cables, which will succeed in somewhat re-balancing the situation. The electrical protrusions thereby manage to introduce an additional switch. Our snake is red. A rarity among snakes. Its color is, in fact, a side effect of its capacity to produce the apple odor protein. The solution thus arrives in a somewhat paradoxical manner, yet characteristic of how mutations occur. An electrical switch intervenes in the main channel and manages to cancel the food signal if and only if the food is red. In simple terms, the brains of our monkey apply a double condition. A comparison within a comparison.

Initially, the protein brain detects the odor of food via the olfactory sensors; however, an electrical switch intercedes and declares that if the food is red, then it is not food. This represents the novel mutated form of our monkeys. Their new beats and morals manage to avoid the snakes, with the side effect, however, that they will also avoid the delicious apples. The jungle, however, contains many types of fruit, and this is not so critical at the present moment. After all, there are always bananas. What is important is that this way they manage to avoid snakes, a matter of life or death.

By the same logic, we may have an additional switch connected to an auditory center that monitors whether the potential apple produces any sound. Apple food does not buzz, and this can be helpful. Another center may detect movement or shapes, and each piece of information will assist in differentiating between the apple and the snake. Of course, the snake also possesses the capability to mutate. It can learn to remain motionless or to curl into the shape of an apple. We can readily

conceive that an ever-increasing complexity contributes to progressively greater knowledge and intelligence.

All these independent switches, which are also trained separately, will contribute their results to the ancient protein channel. Each neuron representing them will vote on whether it is food or a snake. However, not all will yield the same result. If the snake remains motionless in the shape of an apple, the detectors of sound and shape will identify food. Consequently, the hierarchy among comparisons is critical, defined by the sequence of synapses. If the red sensor connects later in the channel, it will have the last say. Naturally, each synapse and each switch must be configured according to Karen learning by the parents. Yet, some switches are so vital that the ancient protein brains established them long before any electrical rebellions could occur. Such are the signals of 'bad' in the sight of red or due to the odor of decay, as well as thousands of other connections formed by proteins during the construction of the electrical brains.

Electrical brains, however, possess their own mathematics and additional switches. This is how they conduct their rebellions. They can insert a new switch labeled 'red good', which will invalidate the logic of the original circuit. However, these changes are rare and challenging, and one was observed in the case of Australopithecines. The difficulty stems from the broader turmoil they induce. All the other switches have been configured for different beats. They know that the snake is evil and vote contrarily. This also results in low self-confidence among the capable hominids, as we saw earlier. The internal struggle of switches, which invariably manifests as bipolarity, since, as stated, a switch can only indicate good or bad, yes or no, peer or bastard. High or low confidence.

In the case of nations, then, there exists a deficit of knowledge regarding the difficulty of the change. The codes are designed to alter the beats and morals regarding the common good, yet the creators remain unaware of the consequences and the time required for such a change to occur.

Catastrophizing

Bipolarity directly impacts both the course of history and the evolution of organisms. Something may occur briefly, and then we revert to the old beats and morals. Something new, such as a new idea or code, would require a brand new switch, which is harder to implement than merely toggling an existing one. In the nation of the Egyptians, then, we stated that the true power belonged to the groups that continued to become more intelligent, namely the priests and the scientists. Gradually, they gain increasing self-confidence and begin to deceive both the populace and the kings, with fabricated myths and stories about the stars and their superior morals, akin to the strategy employed by the Neanderthals. Thus, there emerges a primary form of astrology. Fairy tales endowed with selfsciousness, designed to manipulate rather than to explain.

As we have noted, this engenders genuine entanglement and corruption. When a critical channel of the nation ceases to serve the nation's collective interests. These events are already taking place in 2000 BCE in Egypt, and it can be said that, essentially, the priest scientists at this juncture are atheists. However, before witnessing their nation fail due to the entanglement of the communication channel of the priest wizards, an external parameter unexpectedly alters the world and its eras. The gods grew angry. Or at least, that was the most probable explanation for the brains of the Egyptians and their litosts. The sun god decided to punish the Egyptians and the other human tribes of the Mediterranean, who had in turn begun to learn and follow the successful beats and morals of the Egyptians. The sun spat fire like a laser and pierced the Earth on the island of Santorini. The sky darkened for months, and as if that were not enough, the Nile River suddenly turned blood red. People were dying daily, and this was a huge crisis for the priest wizards. Their Turing machines had thus caught fire, and combined with the prevailing litost of masses, they ultimately arrived at an explanation. It is our fault for neglecting the real gods and turning to the stars. And this, in turn, reverses their electric dipole once again.

Simultaneously, many animals endure their own litost as

a consequence of the same crisis. We thus observe locusts consuming the crops, along with other accounts concerning frogs and gnats. Consequently, the Egyptians lose their self-confidence once more and become slaves to the animals again. The tigers, however, had become cats and had just recently been abandoned by their human slaves. They were therefore not at their best, similar to the Neanderthals when they, too, were abandoned by the wise hominids. They had just undergone their own litost and became slaves to the crows, which had successfully surpassed their own litost of carnivory, finding themselves at a stage of high self-confidence.

The cats were hunting and offering their food to the crows in exchange for their wisdom. The Egyptians, rather than being surprised, accordingly turned to the crows for answers. However, everyone on Earth learned how the gods punished the Egyptians, and this diminished the self-confidence of all human wizards worldwide. The behavior of the other nations and tribes formed throughout the world was similar. Each simply returns to their own animals. Simultaneously, however, the situation endowed them with an essential tool, which the Egyptian priests soon recognized and utilized.

Catastrophizing had always provided an additional reason for the dissemination of a rumor or a myth. The story of someone attempting to eat an apple and being consumed by it is more likely to spread by word of mouth than a story of someone who ate a snake and survived. This is because, in essence, they are fairy tales without any clear means to ascertain their truth or falsehood. Anyone can eat a snake and test it, and there the rumor ceases to exist as rumor, but how did it come to pass that someone was bitten by the apple? The secret of catastrophizing, therefore, is that it relies on narratives that cannot be verified, and this means that it keeps the subject's brain bound within a Psy that cannot be computationally resolved. Mathematics that cannot be solved, and the advantages are immediate.

Thus, the wizards finally succeed in taking real control of the nation. They now also possess the appropriate tools to accomplish this. They persuade both the people and the Pharaoh

that the true gods departed to the heavens, leaving us helpless, and everyone must strive diligently if they wish to regain their prosperity. Thus, they succeed in forming a first national narrative, capable of maintaining its coherence through oblivion, and thereby beating time. However, the wizards are becoming progressively less intelligent, while the people are becoming progressively more. The litost events of ordinary citizens are increasing, and not all are prepared to join the priest circles and their corruption. Furthermore, not all litost experienced by individuals culminate in exactly the same conclusions. There are always disagreements, and as we have stated, we are living in the era of the war of the wizards.

The Egyptian wizards themselves do not appear particularly inclined to share their power with the increasingly numerous litosts, especially when these begin to emerge among some of the bastard tribes that participated in the Egyptian nation. The wizards, you see, were human, and like all humans, they too had their preferences regarding peers and bastards. Thus, the wizards fail to fully incorporate litost within the nation. The wizards choose to kill the Jews rather than accept them, and this increasingly pressures the ever more intelligent populace, especially the minorities of bastards. Around 1500 BCE, we officially enter a phase of separations, culminating in that of Moses, who effectively relocates all citizens who can comprehend the nature of corruption, toward regions of Lebanon, in an attempt to avert the forthcoming wrath of God.

However, the nation of Egyptians continues to exist to an ever-diminishing extent. Its mathematics finds equilibrium, and the priests succeed in preserving their status quo for the next thousand years, despite their declining intelligence. They continue to deceive the people with stories about the gods, yet it is important to note that they themselves fear the wrath of the gods. Thus, they retain some intelligence, and in a sense, they are genuine scientists. They attempt to truly understand what God desires, with just a bit more confidence and corruption than needed. But these matters occur among themselves. For the people, some catastrophizing stories are preferable.

Parallelism

Our brains do not devote merely a single nerve cell to each switch. On the one hand, this occurs because nerve cells can unexpectedly perish, and thus the brain will continue to follow its beats and morals without malfunction. However, the fundamental reason is not this one. Nerve cells occupy different positions within the brain and can communicate with sensory endings with varying degrees of ease or difficulty. Consequently, they can influence the outcome in a slightly different manner. If, for example, color should hold greater significance than shape in the recognition of snakes, then a neuron located closer to the output is more suited to undertake the task.

Furthermore, the participation of multiple cells improves the outcomes of voting, thereby enabling the brain to experience the world from a more analog perspective. It can thus quantify how red an apple is. Is one hundred neurons red? Or one hundred and ten? Therefore, we have quantity textures as well, in addition to the logic textures introduced by the switches. After all, everything is computed through summations, and the use of numerous cells is itself a summation. A summation at the level of electric lakes, which, as we have stated, closely resembles the people within a society, or more accurately, within a nation. Each neuron possesses its own perspective of the world, which it can express through voting.

Thus, the various nations and tribes that have arisen so far on Earth can be regarded as distinct lakes within a whole. Of a brain at the level of the Earth. Our history, therefore, does not develop serially, and you must have already understood this. One nation does not continue the history of another; rather, the divisions persist in living their histories separately, and their beats diverge. Not all tribes and nations, therefore, drew the same conclusions regarding the wrath of the gods. This was also evident from the migrations that occurred and colonized various parts of the Mediterranean. Thus, while the Egyptian priests establish themselves within their nation, we can see the history of other nations and tribes, in parallel. In other lakes of the Earth.

After the volcano, the kings and their wizards also begin

to fear the future, and we can thus witness a genuine explosion of science in the Mediterranean region. Everyone is trying to understand what happened in Santorini, which means they are attempting to comprehend how the world works. On the other hand, the nations deep within Asia remain complacent. The fact that God punished the bastards emboldens them and strengthens their belief in their own nations. This is what manages to keep them united, at a time when the tribes in the Mediterranean region are continuously fragmenting. However, pressure makes you smarter, and simultaneously, the fear of an imminent wrath of God drives you towards a curiosity litost.

Most wizards across the Earth, therefore, delve ever more deeply into their religious inquiries, and thus we observe a series of religions with practical significance in the depths of Asia. Confucianism, Taoism, Buddhism, and Zen are such examples that emphasize the regulation of people's beats and morals. The Persians, on the other hand, present an interesting case, managing to preserve the stars within their beats through Zoroastrianism, as do the various tribes of the Hebrews, whose relatively recent calamity uprooted them from Egypt, their nation. Thus, the Jews undertook a philosophical investigation into the nature of God and the reasons that compelled Him to punish them so harshly. This inquiry commenced around 1500 BCE and continued until 500 BCE, after which it persisted only in a parrotic fashion.

However, our story continues with certain barbarian tribes of the Mediterranean, who, as we have noted, entered the litost of curiosity, and the timing was far from accidental. They underwent an intense litost of change. They literally saw the world changing in front of their eyes, and having never seen stars, they ultimately regarded the Earth as a god: the volcano. You see, they were descendants of the Alexis of tribes, and while others built castles, they sought ways to steal from their warehouses. However, the post-volcano era has consolidated the tribes and the nations, making theft considerably more difficult. After all, hunger is everywhere, and the changes are continuous. Soon, there is the transition to the Iron Age, and war becomes

harsher than ever.

This unites the tribes and nations of the Mediterranean in a scientific rivalry. A collaboration at the level of survival, but a competition at the level of thinking. Wizards in every corner of the Mediterranean strive to understand the world, each through their rumors, stories, and animal myths that persist. Hence, we observe the earliest forms of international and inter-tribal symposia of science. The advantage, as we have stated, belongs to the barbarian tribes. Those who, for so long, had comprehended nothing of the history unfolding around them and thus had to learn it from the beginning. Their beats and morals until then were afflicted by myths and bullshit, some rooted in the ancient fairy tales of the Neanderthals themselves.

You see, Alexis' tribes' strategy has hitherto afforded them a clear advantage in the war of the fields, and they have not needed to think extensively. But now, their advantage stems from this very fact. Their ignorance grants them a novel perspective. They perceive things from bottom to top, from the Earth. And for the first time, we have explanations of the world that are progressively less metaphysical. Thales, Xenophanes, Pythagoras, and Empedocles, in 500 BCE, succeeded in explaining the world for the first time without recourse to magic. However, disaster strikes again. Not from God this time, but from a neuron acting on His behalf.

The neighboring nations watch. Catastrophizing prevails. They will reopen Pandora's box. The volcano will strike us again. Xerxes, therefore, undertakes to teach the bastards how to respect the gods, so as not to awaken the volcano again, and commences his campaign. The Egyptians, Phoenicians, Medes, and Babylonians all immediately align themselves in his favor. Several Greeks also understand his concerns and agree with them. However, a coalition of tribes in southern Greece resists and stops him. This was something exceedingly unexpected for the Persians and the other nations, who were convinced they acted on behalf of the gods. And the volcano does not erupt. God loves the bastards. This grants an extension to scientific activity.

Plateau

The Greeks follow an approach different from that of other nations. Although the concept of teaching is not new, the knowledge was primarily transmitted hereditarily. In fact, it was a form of parental Karen learning. Even in ancient Egypt, to become a priest, one had to be a descendant of a priest or of another influential family, as it was believed that not all possessed the divine gift. The divine flame within them. The Greeks, however, regard all Greeks as emissaries of the gods. This is further supported by the fact that even opposing nations begin to share the same belief. Ultimately, they committed their hubris, and the gods did not punish them. Thus, we have a more cohesive nation compared to that of the Egyptians, where the priests viewed common citizens as inferior beings.

The difference, therefore, originates from the method of education. For the first time, we have Karen learning from distinguished scientists, accessible to all Greek citizens. The difference from the practices of Egypt is significant, as it does not divide the nation into two tribes within itself. To the descendants of the gods, and to others. This is fundamentally favored by the democratic polity of Athens, which permits the victims of litost to ascend and become wizards, and in fact, accept any wizard, not only from Athens but also from other cities and tribes. Thus, they managed to reduce the fission incidents we observed earlier in the nation of the Egyptians, between the old and new wizards.

In reality, the Greeks regarded learning as the main cause of wisdom, rather than some divine intervention, as other nations believed until then. They thus accept knowledge coming from any litost, which allows them to maintain good relations with wizards from other nations as well. Athens has become a hub of scientific and philosophical thinking, and the pursuit of knowledge remains a driving force. Shortly after Xerxes' defeat, Leucippus and his student, Democritus, succeeded in completing their theory concerning the structure of matter and the cosmos. However, there exist certain insurmountable obstacles.

The primary issue is the lack of a clear method of proof. No one can verify Democritus's theories, which speak of magni-

tudes invisible to the naked eye. No one can confirm whether infinite worlds exist. To resolve these issues, microscopes and telescopes will be required. Technology nonexistent for that period. Thus, despite his wisdom, the litost of masses may either blindly adhere to the wisdom of Democritus or not. Although the mass believes in that wisdom, which renders him a distinguished scientist and teacher, the problem nevertheless persists.

Hence, the cosmological and cosmogonic dimension of science remains at an impasse, which in fact will only be resolved two thousand years later. However, this does not prevent the parrot descendants of the ancient Greeks from pursuing their quest. Furthermore, their beats and morals have been firmly established to this point. The desire to become a philosopher in Athens has become a prevailing trend. A fashion. Everyone awaits the next generation to bring forth new knowledge. Everyone wants their children to become wise scientists. Philosophers. And since the masses are incapable of substantially evaluating any scientific results, we soon observe a surge of scientific bullshit. A pseudo-scientific peacock's tail. Ancient Athens managed to make philosophy fashionable. Something which, in other nations, such as the Egyptians, remained a privilege of the aristocracy. Of the pure descendants of the wizards.

A fundamental problem of Greek science, however, was that its inquiry was primarily introspective. Experimental tools or practices were, as mentioned, nonexistent, while Democritus himself questions the ability of the human senses to perceive the world. But this enables everyone to say whatever they wish, their bullshit. Combined with the complete ignorance of the populace, what a good scientist essentially needed was self-confidence, rather than genuine wisdom or knowledge. To be a true wizard.

The new philosophers merely serve their own self-confidence and begin to adopt ideas and actions similar to those of the upright hominid. They began to detest hair and mud, as evidenced by the construction of the Parthenon during this era. A building intended to keep the Aryans away from the plebeians. We thus observe the ascendancy of self-confident wizards, who

increasingly distance themselves from the less educated citizens and allies. The goal is no longer knowledge, but rather a place upon the marbles: a statue.

Socrates is the first to discern corruption. He thus understands that everyone is a parrot. That the motivations of scientists lie in appearance, the good life. Symposia and journeys. A place in the Parthenon. That, in truth, both scientific and political cycles are afflicted by opportunists. People who can persuade through myths. Socrates' ideas deliver a severe blow to the psychology and self-confidence of all the Greeks. It contradicts the prevailing belief, or rather the fairy tale, that the Greeks are gods, and that the wise philosophers are even more so. Consequently, intense internal conflicts arise.

In the ensuing years, the Greek tribes and cities began to contest each other's divinity and their contentious practices, commencing with the war between Athenians and Spartans. They question the divinity of Athens and of democracy. Somewhat influenced by the ideas of the Persians and other nations regarding god insults and volcanoes, they began to increasingly fear the gods and the possible manifestation of their wrath.

The facts direct the remaining philosophers and Athenian science toward a different quest. The nature of the world is now largely known from the work of Democritus. The fundamental problem, therefore, for the Athenians is human nature itself. Yet, this quest proves to be deeper and more challenging. Indeed, it continues to this day, more than two thousand years later. The main issue, however, is that it is a quest concerning the nature of bullshit, which leads philosophers unwittingly into a pursuit and competition of nonsense. We can thus clearly see this turn toward the inquiry of human nature by Plato, a disciple of Socrates, and we can also see how rapidly it fails. Within a single generation, Plato's disciple, Aristotle, no longer knows anything. The Athenians have officially fallen into the oblivion of their parrot myths.

Alexis

The Athenians, therefore, engaged in a quest for the manifestations of the textures of their cerebral and proteinic circuits, and this constitutes the essence of art. Until then, both the dances and ceremonies, as well as the various murals and statues crafted by them and other nations, essentially possessed a religious character. These were, therefore, lessons in history and science. This is how the nations learned about the gods and their history. However, in Athens, a new form of art emerged. An art aimed at pleasure rather than learning. An investigation into the textures of pleasure. We therefore observe the emergence of tragedies and comedies, in contrast to the pre-Socratic works, which are primarily didactic, such as Homer's Odyssey and the myths of Aesop.

As we have stated, however, this officially consigns them to oblivion. In a pursuit that is more prone to opportunistic beats and morals. On the one hand, it continues to assume a divine perspective of the Athenians regarding themselves, this time not as possessors of wisdom but of art. On the other hand, the opportunists already relied on exploiting the people's emotions, as this new ideology of art also does. But first and foremost, because it is an inquiry, which, under the capabilities and ideas of the era, is not able to yield any genuine knowledge.

The Athenians, therefore, are steadily declining. They had already lost their dominant position after the war with Sparta, but soon another tribe emerged to once again overturn the dynamics in the region. A tribe that acts under the slogan, or ideology, Make Done, which means make it happen. Execute it. In fact, we can say that Xerxes' very campaign, which we saw earlier, was a Make done maneuver. A campaign intended to reform the Greeks' ideas about God and science. Perhaps we can say, therefore, that Xerxes was an early incarnation of the Alexis of men. In Greek, Alexander, since 'ander' comes from the Greek word for 'man'. Yet, although religious campaigns of such nature have existed in the past, their aim was not so much to reform men's ideologies as to completely eradicate them along with their ideas, while occupying their lands.

In northern Greece, therefore, we observe for the first time the emergence of analogous ideas that examine Greek thinking in comparison with other nations' ideas, concluding that there indeed exists the danger of the wrath of the gods, albeit due to the hubris of others. Of the bastards who are ignorant of art and science. Of the animagus, who follow the stars. Here, we clearly observe the influx of depravity into the thinking of the Greeks, coupled with their increasing parroting self-confidence. It is no coincidence that Aristotle himself was the teacher of Alexander the Greek.

The campaign of the Greek Alexander was extraordinarily successful. However, the reason was not strategic, but a mathematical collision of self-confidence among nations. Wars, after all, are decided mostly by the self-confidence of people, rather than by their military capabilities. The other nations were already in a state of diminished self-confidence following the defeat of Xerxes, as it had dealt a severe blow to their religious beliefs. Most tribes and cities thus willingly surrendered to the new gods, and even today, we observe tribes deep within Asia who preserve the Greek myths and the slogan make done, while others fight over the rights of this Macedonian legacy.

In practice, however, it was the swan song of a nation dying day by day, year after year. The reason was that the Greek structure was not entirely efficient. The parrot arts increasingly succeeded in dividing the nation into exploiters and victims, akin to the wizards' structures of the Persians, the Egyptians, and other ancient nations. After all, peacock tails are primarily designed to distinguish peers from bastards, and art is just another type of tails and tales. Opinions that eventually separate the organisms of any group.

Thus, civil conflicts continued to persist. The spoils of war and resources were not equally shared among the Greek cities and kingdoms. Indeed, differences and conflicts intensified precisely at the moment the Greek Alexander died, as in reality, he was the sole source of national self-confidence. The magical substance that kept the Greek nation united until its final moments. In the meantime, the philosophers became increas-

ingly vicious. Less electrical and more proteinic, we can see Epicurus, for whom pure happiness is now the principal goal.

Greece, therefore, enters the oblivion of its arts, and a subsequent attempt to create a nation by the electrical brains arises in Rome, which, until now, had experienced a story very similar to that of Athens. They had their own form of democracy as early as 500 BCE, and shortly after the failure and death of the Greek Alexander, they experienced their own wave of self-confidence. Yet, they implement a new and distinct type of nation, fundamentally based on the Alexander strategy, fully integrated into its beats and morals. It is, therefore, the first nation for which territorial expansion is the ultimate goal, rather than a quest for understanding the world or the gods' desires.

It is also essential that the Roman nation begins with democratic principles, in contrast to the kingdom of Make Done from which the Greek Alexander originated. This endows it with a new pioneering management of litost. In Athens, to become wealthier as a wizard philosopher, one had to increasingly exploit one's own citizens, as the resources were limited. Conversely, the Roman conception of the nation is founded upon a continuously increasing influx of resources derived from future conquests. This practice effectively eliminates disputes between wizards and their opportunistic litosts, as each new wizard is accountable for his own prosperity through the conquests he accomplishes. The old wizards retain their positions and their kingdoms, and the only revenue they derive from the conquests is a tax, organized under a pyramid scheme logic.

At the same time, learning becomes less central compared to Greece, and is more a privilege of the aristocrats. It does not primarily target science and inquiry, but rather the practical aspects of knowledge. Conversely, the Romans permit their conquests to retain their beats and morals, which somewhat contradicts the notion of a shared national history or narrative. They are content as long as the conquered pay their taxes and acknowledge the Romans as the power. Yet, the center of philosophy and science shifts from Athens to Rome, where a revival of pre-Socratic knowledge occurs among the Stoics.

Art

We may say that Socrates represented a genuine rebellion of an electrical brain amidst the nonsense of proteins. Against their beats and morals. An electrical brain that comprehended the nature of viciousness within oneself. Perhaps we can even regard Epictetus as a recurrence of this form of stasis, an actual resurrection. However, before we proceed with our story, which we shall place approximately at year zero, let us first examine how the various forms of art interact with and influence our brains and our nations.

Art is knowledge and exploitation. Deception. On the one hand, there are the arts that deceive nature and animals, which humans have called technology, tools, or practical arts. These include all tools and weapons, as well as constructions of buildings or ships, dams, walls, and castles. Transistors and computers. The art of hunting, fishing, or programming. All presuppose some knowledge, and, if you consider it, are based on exploitation. Exploitation of the animals. Exploitation of gravity. The exploitation of our enemies. The exploitation of electric charges. Thus, we possess the arts that enable us to enslave the world and exert control over it. In this instance, the artist is the knower and exploiter of nature for his own benefit or that of humanity at large.

On the other hand, however, there are arts that enslave us. In this category falls everything that manages to deceive our brains in some way. In essence, however, it constitutes a benevolent exploitation. Initially, prehistoric art regulated our brains according to complex beats and the respective morals. Such are also the athletic or martial arts. Those who endeavor to exploit our body and its capabilities to the fullest. We may also assert that these possess a markedly practical character. Furthermore, as noted, the arts that existed in the nations of the Egyptians and earlier primarily consisted of religious dances and narratives. Myths about self-confidence, or with a clearly didactic purpose. Stories, therefore, since the time of the Neanderthals, have always been a form of art and have always had a tendency toward regulating beats and morals. Some knowledge. Most

forms of prehistoric art are, therefore, a story or a fairy tale with a didactic purpose, created by an electrical brain in its attempt to capture and transmit some litost knowledge.

However, there is a dividing line in the trajectory of art within history, which we can trace back to Socrates. From that point forward, we see a form of art designed to please rather than to instruct. An art intended to seduce. Of course, we mentioned that the various wizards of the past employed their myths with the intent to exploit and control others; yet, until then, there was always some fear of a higher power, whether to a lesser or greater degree. The difference in post-Socratic art, therefore, lies in its manifestation as an art form aimed at the profound understanding of human nature itself. An initial attempt to investigate the Psyche, which, however, soon leads to a parrot degradation.

The chronological boundaries, of course, are unclear, and as we have noted, the various nations and tribes live their own flows of history, each with its own beats and morals. Thus, just as we observe today various birds and fish with their own distinctive expressions and variations of art, so too do we see expressions in the art of various tribes of the time. Therefore, we may assert that all the tails of birds represent a form of art: the art of equilibrium. The exploitation of gravity. However, there is also a practical threshold beyond which the purpose is no longer equilibrium, but rather display, as seen in the peacock's tail. And we can see the same variation among human tribes.

In ancient Athens, therefore, we observe a shift in art from a didactic to an exploratory character. An exploration of the senses and emotions, which is also the fundamental reason for their failure as a nation. In reality, their electric brains unwittingly became slaves to their protein ones, only this time endowed with selfsciousness. Envision it as a robot revolution within a science fiction narrative, wherein they consciously decide that the best course of action is to continue faithfully serving humanity. Similarly, electrical brains revolt against the slavery of the proteinic, yet continue to serve them at will. Therefore, although this constitutes an endeavor to investigate the Psyche, in practice, the only occurrence at this point in time was the establishment of the foundations. The parrot nature of humans soon transformed the inquiry into a new form of the wizards' war against the people: a new type of peacock's tail.

The Romans, by contrast, demonstrate an exceptional ability to distinguish between practical and non-practical art, whether it concerns the world and technology or the arts that enslave us. Therefore, for the first time, they employ a new form of crowd control through art. However, not through myths and didactic stories intended to assuage the anxieties of the populace, nor through theatrical plays aimed at exploring their Psyche. Conversely, they introduce forms of art that provide intense emotions to the masses, thereby achieving exceptional results in alleviating the anxieties or a potential crisis of misery among the citizens. Football. Arena. Hippodrome. And for the first time, we can assert that art is so moving and pleasurable that it begins to become addictive.

In practice, therefore, art constitutes an indispensable tool for the rebellion of electric brains against proteinic, as it allows them to manipulate and regulate the proteins in the same manner that the proteins previously regulated them. However, it requires caution and understanding to prevent anyone from becoming a slave and a victim, due to its direct influence on our beats and morals. In our self-confidence or in misery. And this signifies that artists and songwriters constitute indeed a new form of wizards.

Empire

We have stated that many of the recent litost were attempts by electric brains to act autonomously in the world. To manipulate the proteinically established beats and morals. We have also stated that these were attempts involving electrical selfsciousness, and this is true. The problem, however, lies in the ignorance of electric brains regarding the real aspects of the world and what ought to be done. In this sense, it may be asserted that their decisions are significantly influenced by the extant proteinic beats and morals. We specifically mentioned that there was always also the fear of God, which itself constituted a proteinic threshold.

We then noted that the Romans effectively managed to reverse this regulation, but this does not imply that they were fully free from the gods or their fears. More precisely, they too believed in a form of fate and destiny, and through this belief, they embraced a form of magic within themselves as the creator of litost and of wizards. Essentially, they regarded themselves as gods on Earth, which bestowed upon them the necessary self-confidence to continue expanding and instilling fear. Certainly, after the death of the Greek Alexander, the Persians had also restored their confidence and their nation, and consequently, the Roman Empire was confined solely to the Mediterranean region. The Persians pointed towards the Egyptians, who remained slaves and prey to vultures without knowing it.

At this point, therefore, we can say that the known world beyond Africa and the various individual tribes that remain faithful to their respective deities is divided into four nations or Empires. Those of the Romans in the Mediterranean, the Han in China, the Persians in Mesopotamia, and the Kushans, who rose in Central and Southern Asia. It can indeed be asserted that there exists an official need for peer evaluation at the national level. A need for diplomacy and espionage. Although no nation openly recognized another as a homolog or a peer, all understood that knowing the movements of others was of vital importance. For the time, however, there was room for each Empire to expand. And, as with the first tribe wars, there was understanding and

agreement among the wizards: you there, we here. The primary motive, however, or rather fear, was that no one knew what needed to be done. Why are we going through all this?

But the problem of electric brains grew ever more complex. Until now, each nation had independently discovered science to a greater or lesser extent. From a certain point onward, however, one must also be familiar with the history of the world. The discoveries of others are significant, and this was also a secondary yet important advantage of the campaigns, and consequently a goal of the empires. What do the Persians truly know? Rumors say they possess all-powerful wizards. The Romans themselves, moreover, exploited a considerable amount of Greek and Egyptian knowledge when they conquered those respective territories, and probably valued it much more than the parroting descendants of the creators themselves.

Therefore, education becomes quite important from this point onward. The knowledge of history. Every new brain that succumbs to a litost of curiosity and strives to discover a novel solution must learn from every litost of the past. Otherwise, we will experience a litost of madness or matching, which we will examine in detail later. People who have become lost amid the continuous change of gods and stories, no longer knowing what to believe, and such is the situation in the most distant conquests of the Roman Empire. Specifically, in the regions situated at the base of the Roman pyramid. Around the year zero, the Roman nation thus transformed into a monarchical empire with a democratic facade, where Caesar is in fact venerated as the true son of God.

The path to a new meaningful litost, therefore, is arduous. The Roman elite is familiar with history but does not concern itself with reflecting upon it. They dwell on the favored side. However, as we descend the pyramid to the colonies, the conquered people, the slaves, and the plebeians, the divide is immense. Ancient deities bearing new codes, bewildered Roman symbols, and the brains of the people striving to disentangle myths from disparate fairy tales. Thus, in such a colony of the Romans, Judea, we observe the lowest quality of life within the

Roman territories. An exceptionally low standard of living prevailed for the majority of the inhabitants. Oppression, poverty, and taxation. Limited access to material and intellectual resources. Fashion, however, is powerful. The Romans also present themselves as role models, analogous to the situation in ancient Athens. Thus, everyone desires that their children become great and learned, like the Romans.

The colonies experience firsthand the harsh aspect of mathematics: the pressure to find a solution. In contrast, the Roman aristocrats grow increasingly complacent. They descend ever deeper into the pursuit of pleasure. Into orgies and their parrot oblivion, much like the Athenians. In Judea, then, we encounter the first human brain to apprehend the nature of the situation with unparalleled precision. An entirely new litost solution for the world. An electrical selfsciousness encompassing scious of the true nature of humanity and the world. With its proteins and its Plancks. With all of it.

His education commenced with the Torah. An ancient code authored by Moses himself. The code that practically liberated the Jews from the earthly gods, the Pharaohs, who had increasingly begun to mock them. A book that records the totality of human depravity. A book written to regulate the proteinic beats and morals. To protect the people from the wizards. The parental pressure he received, however, rejected profound religious beliefs and aligned more closely with the emerging opportunistic Roman order. A dream of a better life. However, they did not understand that the dream of the Romans was a fake self-confidence, a spectacle. Thus, they urged the young Jew to enter the circles of wizards, who were then known as Pharisees. This required a prolonged study of the book and the laws, as well as an apprenticeship under a rabbi teacher, during which he gained access to all Roman knowledge.

History

Thus, the Litost of Jesus of Nazareth begins with a discovery. As a youth, he was confident that he knew everything. He was, after all, the best of his generation in the understanding of the Torah, and he truly wished to become a Pharisee. However, his discovery brought him an unexpected litost. In the library of the Romans, he discovered the texts of Democritus and Epictetus, and their similarity to the teachings of the Torah was astonishing. This Psy information was shocking and unexpected to his electric brain, leading him into a prolonged litost of curiosity. The question was initially simple. Might God have appeared but then gone elsewhere? Could it have been Socrates? However, it evolved into far more complex reflections on human nature, books, and history. These ultimately led him to confront the greatest philosophical question: time.

Let us, however, begin at the beginning. For he first had to understand what man is. He thus concluded rather quickly that nearly all books, with rare exceptions, are afflicted by nonsense. Even the Torah contains dozens of pages filled with repetitive stories and regulations. But why does this occur? He initially concluded that all books were authored by humans. He understood that the Torah was not merely a religious narrative but also a mechanism of power. Over time, the priesthood had constructed a system of fears, rituals, and social exclusions that no longer sought to liberate but to intimidate the populace.

Thus, he began to preach. Not in the form of dogma, but through parables, he sought to awaken. To demonstrate that the Sabbath is insignificant before the hungry. That God does not dwell within the Temple, but in the faces of the weak. How sin is not against God, but against the other, the fellow human. But things do not happen as one would expect. The people do not unite, but divide; others revered him. They saw him as a prophet, a king, and a liberator. However, others were afraid of him. They regarded him as blasphemous, dangerous, and mad.

Once he realized that all books are human, he began to see people differently, especially those who claimed to speak on behalf of God. The Pharisees, the Scribes, the wizards of the

time. He then began to carefully observe their beats, their morals, their silences, and their alliances. The more he watched them, the more clearly he discerned what he had previously only suspected. They were neither concerned with the Law nor with God. They were concerned with their position. With the power conferred upon them by the interpretation of the Law, rather than by its application. They pretended to have Faith, but they distorted the word. They spoke pious words, yet lived without any spiritual earnestness.

They were, as he himself told his disciples, whitewashed tombs. Beautiful on the outside, full of decay within. And worst of all, many of them no longer believed even in God. Not in the sense of negation, but in the sense of substitution. Their God was neither the God of Abraham, nor of the desert, nor of the flame. It was abstract and impersonal. Mechanical. A predictive system. Their beats and morals had been corrupted by the astral religions of the East, by the idolatry of order and fate. They spoke of prophecy, but they meant destiny. They did not pray but consulted star charts, and their God was now the mechanism of Antikythera and the various astrological wizards who interpreted it. And there, he grasped something crucial. God had been dethroned not by enemies, but by priests. He had not left the Temple; they had erased him.

Therefore, he began to preach once again. This time, not only for the weak, but also for the value of mercy. Now he aimed clearly. He spoke against the Scribes and the Pharisees. He identified the problem with a Marxist disposition. He did not merely question them; he exposed them. He portrayed them as hypocrites. Merchants of pseudo-truth, who imposed on others burdens they did not bear themselves. Yet again, the result was not what he had expected. The crowd listened to him, but they did not understand. They applauded his attacks without grasping their meaning. Some adored him as a political messiah, as a future king. Others rejected him, claiming he was too vague, too dangerous. Then came his deepest disappointment. Even his most faithful followers asked when he would ascend the throne, when he would overthrow Rome, when he would establish his

rule. They desired revolution, not transformation. He then grasped something terrifyingly simple. The problem was not limited to the wizards, priests, or rulers. The problem also lay with the people. It was more profound. It was not solely a matter of power. It was a matter of human nature. And thus, he entered the pathways of litost.

He read every book he could find in the library of the Romans. All the lost ledgers of the people. All the remnants of the scribes and the kings. And then he realized a fundamental problem. Not a moral one, but a historical one: the problem of time. How many years ago did Moses live? How many generations back did the first Pharisees belong to? How many times had the same spirit of the Torah arisen in thinkers from other languages and cultures? And why did no one know the exact time? He soon realized that the books offered no answers. None bore a date. None commenced by stating that it had been written in a particular century. Instead, references were made to kings and priests. During the reign of Joa, in the fifth generation of Ra, or in the years of the Great Ahriman. But when did all this take place? Who was Ra, and how long did he live? What is the duration of a generation? He had to calculate everything by himself. To trace genealogies. To estimate the lifespan of each priest, king, or mage, and thereby construct, within his mind, a hypothetical map of time. And he arrived at a number that struck him profoundly. The texts of Moses had been written over a thousand years ago, and this number was astounding. Not only because it was large, but because it was unknown. Everyone spoke of the tradition, but no one knew how ancient it was. No one knew whether the Law of God was truly divine or merely the beats and morals of deceased ancestors.

And thus, he understood everything. He understood that we are robots locked within our beats and morals for millennia. He understood the existence of evaluation mechanisms among peers and bastards. Of good and evil. The nature of learning and of self-confidence. The reasons behind every change. He understood the efforts of the ancient electric brains to rebel. He comprehended the parrot nature of organisms and oblivion.

His most significant conclusions, however, were the understanding of matters to which no one had previously paid attention. The nature of names and the nature of pathological beats, such as circumcision. The secrets behind the rules and the laws. He saw what the ancient electrical brains of his ancestors sought to accomplish. What allows a story to endure through time, and he also comprehended what needed to be done. However, this was not simple. It required planning. Strategy. Time.

It began with the names. Because the name is always a code. A brief sentence compressed into two or three syllables. An identity label imposed on the brain before it fully comprehends itself. In his case, then, everyone told him that his name meant that God saves (Yehoshua). A name quite common for the period. Yet, as he read and unraveled the languages like layers of papyrus, he discovered something else, something more ancient. He traced the roots of his name to Egyptian texts long forgotten by human memory. There, the sound 'jes' (Yehos) translated as free, healthy, or pure, and 'us' (Hua) as mind, soul, or spirit. Thus, his name was not a mere statement acknowledging an ancient divine intervention, but a proposition. A message from the past: Healthy Mind. He then felt something indescribable. As if discovering the origin of his own Psyche. His name, through the noise of the centuries, had preserved its truth. It had escaped oblivion. It had survived like a seed of meaning within the parrot decay of language. And decided to bring it to completion. From now on, he would be called Jesus Christ. Not anointed, neither the one with the chrism as his first followers understood and interpreted it, but Christos, useful. Another Greek word. A Healthy Mind is Useful. This would be his message. Not the kingdom, not revenge, nor atonement. But the transformation of the mind into something useful: for others, for the species, for the future.

That was his objective. To speak not only to the people of his era, but primarily to future electrical brains. Those who will read, who will reread, who will strive to understand. Those who will think. He wanted to speak to them, but he knew how

they would not hear him so easily. He had to create a rumor. Thus, he devised the unthinkable: a new narrative. A legend that would survive oblivion. A story that would travel into the future, not because it was true, but because it held metaphysical significance. A story involving catastrophizing. Thus, he began to proclaim something that no wizard, no priest, and no sage had ever dared to utter. I am the Son of God. Not through the magical understanding of the old brains, who believed that the voice within them was indeed divine. Not out of illusion or fear, but out of pure logic. He knew that every litost, every luminous moment of understanding in history, had until then been attributed to God. And he thought that if we call this God, then a Healthy and thinking Mind is His son. After all, Epictetus himself said that whoever lives according to nature and logic is a son of God.

In reality, however, he knew that the world was not ready. That the chasm was deep, and that the circuits of peers and bastards did not permit people to change their ideology. Humanity's selfsciousness had not yet fully matured. And he knew that whatever he said or did, it would only instigate a new schism. Some would regard him as a savior; others as a demon. No one would fully understand. But this did not trouble him, for he did not aim at the present, but at the timeless imprint.

But things were not proceeding so well. For every one who believed he was indeed the Son of God, ten mocked him as mad, heretical, and dangerous. The forces of the wizards who sought to uphold the old system fought him fiercely. The bureaucrats of the spirit, the guardians of tradition. He knew that his message, however true, could not convince the contemporary world. Doubt and fear sowed discord, and its very history was threatened to be buried beneath oblivion and distortion. Then, he made the greatest decision that a Healthy Mind could make: I will die.

Not because he wished it himself. But because it was necessary. His sacrifice was not merely an act of pain or heroism. It was the only path for his idea to become indivisible, unchanged by time. A myth with catastrophizing and paradoxicality sufficient to surpass the parroting oblivion. A healthy mind

that dies for its idea is not lost; it becomes an event. It becomes a point in time. A clear, recognizable, indissoluble event: point zero.

From that point onward, everything would be measured as before and after. His story would never be forgotten. Not because everyone would understand it correctly, but because no one could ignore it. And to ensure that the narrative would not perish with him, he proceeded to the final step. He created faithful apostles. Not priests. Not blind followers. Merely narrators, to whom he entrusted but one duty. You will go to every corner of the Earth and declare that one, two, ten, or a hundred years ago, a man died for you. He died for all people and said that we are equal. He was called Jesus Christ and was the Son of God. People killed him, but one day he will return.

He did not know whether his plan would succeed, nor when. But he knew that his only hope was to become a myth. In the end, he did not fear death, just like his teachers. Socrates and Epictetus. And so it came to pass. Yet, his myth was neither easily understood nor readily accepted. The apostles traveled, recounting the same story in different words. Some spread it with love and understanding, others with fear and imposition. Each place contributed its own interpretations, and every person altered the words. The narration began to assume many forms, simultaneously dividing and uniting. Some sought to control it, to define it through rules and laws. Others perceived it as a threat, as an incitement to freedom and upheaval.

The Healthy Mind himself, however, understood that this would not be the final word. Its design was to sow a seed, not to control the tree that would grow. A seed destined to remain alive through time, even if its leaves changed. Point Zero thus became a reference point, a dividing line separating the world into before and after. Each subsequent generation, whether willing or unwilling, was called upon to examine, challenge, and seek it. That was his true victory. Not immediate acceptance, but the enduring challenge. A challenge to think, to feel, and to become a Healthy Mind.

Crisis

In the first decades after point Zero, nothing suggested that anything would change. The scribes and the Pharisees, clinging to the laws and their lives, did not perceive what was beginning to move beneath their legs. The Roman administration perceived no threat. After all, what was one more executed heretic in a troubled corner of the Empire? At the lower echelons of the imperial pyramid, however, small groups of people began to convene in rooms, merchants' houses, caves, and basements. They whispered a new narrative that had not yet been fully formed but carried within it a curious power. A good man had died.

At the beginning, then, the Empire was indifferent. Another opportunistic god. Another heresy. The streets of Rome were filled with all manner of gods and prophets. Yet each time they executed a Christian, the fire grew stronger. Instead of extinguishing it, they fueled it further. Catastrophizing, having become embedded within the narrative, served as a means of dissemination. The more they tormented them, the more others believed. Not because they witnessed miracles, but because they witnessed resistance. Fear was born silently. Not from the number of the faithful, but from the nature of their Faith. They did not fear God in the manner the ancients did. They did not worship him out of fear, but out of consent. It was something stronger than Faith. It was certainty.

And then came Justin. Around 155 AD, the philosopher Justin wrote to Emperor Antoninus Pius. We ask for nothing more than to be allowed to think. And with this phrase, he struck the beast's nerve. Power can endure superstition. It can control the fears of the masses. But it cannot endure thinking. Gradually, towards the end of the 2nd century, the circles of power began to perceive that this new myth was not simply a religion. It was ideology. It was a perilous connection between Faith and logic. And the most intelligent among them realized that this could transform humanity. To sever it from the need for external power. Thus, the Empire did the only thing it could to save itself.

It began erasing memory. In 200 AD, the systematic destruction of texts undermining the new orientation was ordered. Democritus, through his teachings on atoms, substance, and non-divine causality, became dangerous. His works vanish. The schools that debated matter, logic, and human autonomy fall silent. The library of Pergamon is emptied. Texts from thousands of years ago are lost. Not because they were erroneous. But because they were dangerously precise. The knowledge came under scrutiny. Neither heresy nor symbols. The very capacity of man to think. The men with healthy mind.

Simultaneously, the Empire was divided into two opposing directions. In the West, the Roman cycles begin to exploit Christianity. They do not believe in it. They shape it and employ it. They transform it once more into an instrument of domination. They displace Jesus from the position of teacher and elevate him to a pedestal of divine power. Not to worship him, but to use him as a pretext for control. A God who blesses Rome is useful. A God who rewards self-sacrifice even more.

However, in the East, something different is born. The first Byzantines truly believe. They read the epistles of Paul with tears in their eyes. They pray in silence. They feel fear and emotion. They are not yet politicians. They are seekers. They seek the union of mind and the divine. And thus, the Empire fractures from within. Not administratively, but existentially. The culmination arrives with Diocletian. A swan song of the anti-Christians. In 284 AD, he ascends to power and commences the most brutal persecutions recorded until then. Christians are being slaughtered en masse. Synagogues are being destroyed. The dead number in the thousands. And yet, the message does not die. On the contrary, it takes even deeper root. For every death is an act of Faith. Every new torment is another chapter in the myth.

And then, as if the system could no longer endure, the unthinkable occurred. In 312 AD, Constantine saw, according to his own account, a sign in the sky: the symbol of Christ. It is a litost on the verge of madness, but he interprets it not as a threat but as a promise. With this, you will conquer. His turning is not

entirely innocent. Nor is it entirely sincere. It is strategic. But it is also something more. He is the first wizard in thousands of years, the first king, who truly believes in a metaphysical existence of God. Not because he understands. But because he is afraid. Perhaps even more than the ancient wizards of the tribes. Perhaps even more than the Pharaohs. Thus, in 313 AD, he signs the Edict of Milan, which ends the persecutions. Christianity is recognized. And gradually, it transforms into the official Faith of the Byzantine Empire, as it enters its parroting state of oblivion. The myth begins once again to become dogma, and fear once again transforms into a system.

Although the beats of the descendants of the Byzantines appeared more resolute, and their Faith, despite fear, bestowed upon them a sense of self-confidence, relief, and security, this Faith was taught to their children by rote, without any personal inquiry or reflection. Thus, they gradually entered a new phase of oblivion, reminiscent of the dark ages thousands of years earlier. The books that once illuminated knowledge had been burned or lost, and people were forced to rediscover everything from scratch. They once again believed that Jesus simply meant 'God saves,' without a deeper understanding of the originally bestowed connection between mind and spirit. Thus, thought was once again ensnared, and history reentered a cycle of regression, culminating in the prevailing principle of the Middle Ages.

The crisis of the Empire becomes known among the other nations as well. News of the failure spreads, imparting a degree of self-confidence to the other nations and their wizards. Centers of knowledge transfer to Asia, where there is a revival of Roman knowledge and a philosophical exploration of their own religions, while knowledge is burned in the Mediterranean region. Of course, always under the fear of their own gods, but this does not prevent them from adopting and advancing the Roman technologies. At the moment Europe officially enters the Middle Ages, during the Tang and Song dynasties, the invention of book printing was made.

Human

Asian dynasties are positively influenced in practice by changes in the Mediterranean. The Persians, however, challenge their Zoroastrian religion for the first time. Furthermore, the volcano never erupted. On the other hand, the new religion of Byzantium was faring quite well, and the gods did not appear to punish them. The fact that the Persians had occupied the provinces where Jesus was active brought the seed of God into their nation. Thus, we observe Muhammad's litost introducing the Persians to a religious trajectory analogous to that of the Roman Empire, which was established around 1000 AD. We also observe a revival of the philosophical ideas of Athens, as developed by Al-Farabi and Avicenna. However, as history progresses, it can be stated that there is an increasing likelihood of a litost matching with an earlier litost rather than producing a novel idea.

Although a matching litost is exceedingly difficult to be absolute, particularly amid the alteration and degradation of myths and stories over time, in many cases, such as that of Constantine, it can be stated that no new discovery exists. In reality, Constantine attains partial consciousness with Jesus and does not grasp the full extent of the plan. But let us now consider precisely how a human being functions, which will assist us in understanding the difference between the matching litost from the litosts of discovery and self-confidence that we saw earlier.

Human is a complex mathematical machine endowed with intricate properties. A foldable robot equipped with programmable options. That is, possessing the capability for programmable beats and morals, at least in part. Capabilities are neither unlimited nor identical from one individual to another, and the underlying reasons are mechanical and historical. On the one hand, throughout its development and lifespan, from the moment of conception, it is subjected to mathematical collisions of varying levels of complexity. Collisions at the level of waves and atoms. Waves may be from lake waves, such as those within the mother lake, the womb, during the development of the embryo, up to acoustic waves, such as those of our spoken lan-

guage. Correspondingly, atoms may range from microscopic Planck atoms of cosmic radiation, up to the individual atoms of our societies or of the kingdoms of animals and plants. All these collisions, therefore, shape and influence the unfolding and life of a human robot.

Conversely, historical reasons introduce differentiations, since not all seeds are identical from the outset. Our very reproductive system entangles and mutates our descendants: our own children. Moreover, not everyone shares a singular and identical history. We have a parallel trajectory of numerous diverse people, nations, tribes, families, and individuals spanning tens of thousands of years, even when taking as a starting point the very first appearance of our species, the wise hominid. Indeed, our fanatical tendency toward evasion, hatred, and isolation renders our differences even more pronounced and enduring over time.

This diversity, coupled with the persistent conflicts resulting from the divisions and unifications among various tribes, is precisely what has driven our evolution to advance beyond that of other animals. The continuous mathematical collisions. Both at the level of conflict and at the level of reproduction. Both hatred and love are thus forms of collisions. To be precise, hatred constitutes a collision more at the level of ideas, programs, and electric brains, except, of course, for war, which also affects genes and proteins. Conversely, love and reproduction represent a collision primarily at the level of genetic blueprints and the proteinic brains of each individual, rather than at the level of their electric brains.

The primary objective of each human robot is to win time. Due to the inevitable wear time causes, the sole method is through descendants. Robots, as well as the programs that regulate their brains, are assessed by their efficiency in producing descendants. Like all animals, we possess both skills and imperfections, yet we also share a common operational principle. First, we rely on a copy of an ancient genetic manuscript that, millions of years ago, existed independently and fought the waves of the lake. However, this book has lost today the knowledge it once possessed. Proteins can interfere with it and com-

pose their own designs each time they replicate it. Indeed, we are living in the era dominated by proteins. All animals and plants around us are robots with dominant protein brains, and this includes all humans as well.

The protein brain governs our movements through stimuli received from various sensory organs. For this purpose, it incorporates our fundamental mathematics and primary senses. Joy, sorrow, enthusiasm, fear, hatred, and love. It stores those above and many additional variables in a protein form and employs them in mathematical functions with adjustable Che boundaries, which determine and regulate the robot's movements. Food, evasion, fight, or sex, each of which also appears as a sensation.

Therefore, not all organisms, nor all individuals, will experience the same intensity of love under identical conditions or at the same concentration of proteins. The Che values are adjustable and will initially be calibrated during the collision of the proteins and the parental genes, and subsequently through methods of perturbation and observation throughout the robot's life, in accordance with the collisions it experiences. Protein brains, therefore, can do whatever they wish, provided that they secure reproduction. Depending on the circumstances and resources, there may be pressure for more or less bullshit. However, there is no constraint on the type and design, provided that the organism successfully achieves reproduction. Yet, the protein brains do not know exactly what must be done, and essentially, this constitutes a type of Troll search into the unknown.

Some mammals and birds incorporate electrical brains capable of rebellion. Capable of assuming control of the robot from its protein brain. Thus, we may say that an era of dominance by electric brains is approaching. Of course, in practice, they do not yet comprehend how they will attain their independence from proteins. They continue to rely on proteinic mathematics. For the time being, they may merely fine-tune the values of the existing protein Che limits through the textures of the electric switches, over which, however, they do not exercise control according to their own criteria.

Match

Although the electric brain possesses its own settings, it does not apply its own mathematics to control the robot. It relies, instead, on continuous queries to the protein brain, which must respond according to its own calculations and mathematics. For example, you see a snake that smells of apples. The electrical color circuits denote ten units bad. The electrical olfactory circuits denote ten units of food, and the electrical shape circuits denote two units of peer. The Psyche equation must be solved by the protein brain, which must then choose food or evasion. Similarly, one observes a potential homolog. Color electrical circuits indicate ten units homolog. Olfactory electrical circuits indicate ten units bastard and six units peer, whereas specialized homolog evaluation circuits indicate two units good. The Psyche equation must once again be solved by the protein brain, which must choose sex or evasion.

The protein brains are inherited directly from the parents, along with their settings, despite the initial collision of the parents' material, which may slightly perturb their mathematics. This means that the most fundamentally important mathematics for the functioning of the organism are directly inherited by the descendants. The most significant psi and Che boundaries. Therefore, although the electrical brain applies its own mathematics to associate the red color with nine or ten units of bad, the intrinsic mathematics of proteins invariably evaluates the value of these ten units of bad to regulate the robot's behavior accordingly. It is important, however, that both proteinic and electrical mathematics may change during the lifetime of a robot. Both brains implement regulatory logic through perturbation and observation.

The main difference with the electrical brain is that it cannot be born already regulated. It is necessary to determine its settings and programming following the robot's inception. Proteins might connect several thousand fundamental electrical cables, such as the red and decay-related ones mentioned earlier, as well as many other cables of motion and sensation. Yet, the protrusion of the electrical brain begins as a broth of neurons,

which must autonomously identify the peers and bastards around them. However, this is facile, since within each neuron resides a fully regulated protein brain. All that is required is the appropriate stimuli from a peer source, ideally parental, to enable learning of the correct program for the robot through Karen methods. This is what rendered Karen learning so significant in the first instance.

As long as the cables remain few, Karen learning is straightforward. Suppose only three cables are involved in the snake recognition circuit, as in the previous example. In that case, Karen learning requires fewer than a hundred steps of perturbation and observation to coincide with the peer's program, even if each cable can take values from zero to ten, which in fact means that each switch occupies more than one neuron. The problem, however, becomes more pronounced when the species has recently undergone a change. For example, when it has just embarked upon a dietary change, such as that of the carnivorous Australopithecines. In this case, the electric brain must overcome the fact that the correct program is the one that seems to yield the least coherence, and place trust in parental Karen learning, rather than its inherited protein mathematics.

However, matters become exponentially more difficult as the cables and complexity increase, posing a problem for humans as well as many other animals with equally complex electrical circuits. Perhaps we might say that in these species, proteins strive for their freedom. They endeavor to construct an electric structure capable of autonomous operation, thereby assuming the burden of mathematics and life. This may be valid when observed from a high vantage point, but in practice, they do not know what they are doing nor what they aim to achieve. The cosmic machine applies pressure, and the collisions grow ever more complex.

The human species, as well as certain others, therefore entered, by sheer coincidence, into an evolutionary reproductive pressure that favored an increasing variety of textures in electrical circuits. Increasingly larger protrusions, and increasingly more options between evasion and food. Therefore, we can say

that this is an extension of proteinic mathematics and their proteinic logic. This was further favored by the speed of electric switches and their capacity for rapid adjustments. The concurrent prosperity of the human species and its establishment at the apex of the food chain have driven an exponential and uncontrolled increase in complexity aimed at excess, akin to the tail of the peacock.

Our reproductive tendencies, therefore, propel the development of increasingly sophisticated circuits and progressively intricate textures, while our fundamental beats and morals remain remarkably simple. We continue to be a coral worm, not yet moving from its rock, but equipped with increasingly larger pumps, purely for purposes of demonstration. This caused our circuits, as well as those of other animals experiencing the same pressures, to surpass a critical level of complexity, rendering Karen learning progressively more difficult; so let us now examine how programming is carried out.

Proteins construct and direct the development of the electrical brain. They can control and direct the stages of human learning. Therefore, they build the initial circuits converting protein signals into electrical signals to enable the use of the electrical circuit, subsequently integrating it into an ancient learning sequence with straightforward rules. The first entity moving before you is your source of Karen knowledge, and we have already stated that the electrical circuit must begin to disrupt the various Che and Psy, as well as the synapses of its neurons, to obtain the correct rewards from the proteinic brain. If society is stable, and the morals and beats are unanimously followed by all members of the community, then the brain has only one correct Karen solution, and the regulation concludes with a match. A match with the shared beats and morals of the species. Therefore, it does not contain any new discovery; it is the transition to adulthood.

The ever-increasing cables, and particularly the polymorphic human societies, with their multiple beats, dances, and morals, unfolding in parallel, present an interference in Karen learning, an additional collision.

Renaissance

In the case of humans, therefore, the pressure for increasingly diverse textures began to favor a relaxation of the boundaries of understanding prior to the offspring's turn to reproduction, which further favors the parrot imitations. It is possible that individual switches define distinct textures, and in practice, the beat or moral may be identical to that of the parent, yet not truly the same. Not fully comprehending the depth of thinking within the brain of the parent robot or its precise programming. Also, there is pressure for Karen learning to conclude as quickly as possible, so that reproduction may start.

However, there is also the possibility of a match through a process of litost. In this case, the robot experiencing it does not discover any new knowledge regarding the total knowledge of the Earth, but finds something different from the beats and morals of its parents and society. For example, Pythagoras did not personally discover the Pythagorean theorem for the first time. Knowledge already existed since the time of Memphis and had been comprehended both in ancient Mesopotamia and Egypt. Therefore, in the case of Pythagoras, it can be regarded as a matching litost.

Especially in the case of the Middle Ages, when we abandoned our history through the burning of books and the closure of schools, people reverted to far simpler beats and primitive knowledge. This means that, at some point, they will need to rediscover history from scratch, and this process will occur gradually, through a series of litost of match. Imagine, for instance, a tribe living within a primitive and superstitious society, akin to an isolated Amazon tribe, while all manner of books and knowledge about the world exist around. Similarly, the Middle Ages represent a conscious decision that knowledge is evil, which practically contradicts the desires of God.

Despite oblivion, however, the wizards' decisions are incapable of fully halting the collisions and the spread of knowledge. Byzantium reverts to a flawed form of nation that hunts and kills the robots afflicted by litost. This keeps them steadfast in their beats and morals, while the other nations continue to ad-

vance. We thus have a hunt for robots entering litost discoveries, which intensifies with the climax of the witch hunts, the sacred examinations, and the exorcisms, leading to schisms among the populations and migrations of wizards to other regions. Thus, this is a period during which the sole acceptable programming for the electrical brains is a complete match with the official beats and morals.

At this point, we must consider the overall picture on Earth. We mentioned earlier that there are four great empires or nations, but not all adhere to the same practices. In reality, the Roman Empire endured the strongest Troll collisions, causing its mathematics to become increasingly complex, aided by the fact that it was effectively atheistic. They regarded themselves as gods. In contrast, the other nations continue to exhibit a more fearful attitude toward change and the gods, which places them within a logic of espionage and restricts them to implementing only the changes that prove effective. We can thus state that the Asian nations apply a form of Karen learning at the national level, whereas the Roman Empire undergoes Troll searches and collisions.

The Middle Ages of the Mediterranean, therefore, cause a deceleration in the overall advancement of knowledge on Earth, and it is no coincidence that the Renaissance occurs once again in the western territories of the Roman Empire, where the least faithful people reside. Those who first contest the divine nature of Jesus. Those who bear the mutation of atheism. This is strongly facilitated by the fact that the new Christian religion is not a fairy tale designed to lull people to sleep, but rather to awaken them. The religions and traditions of other nations were regulated for thousands of years to serve the wizards and maintain the nations as united and peaceful as possible. Still, the religion of Christianity is, in practice, a virus. A Trojan horse. A fairy tale encompassing collisions and paradox, which in reality was created to manipulate the wizard priests. A story that the more you contemplate, the closer you find yourself to litost.

Around 1000 AD, the parrot descendants of the Roman Empire undergo their first horror. Their ancestors told them that

everything is a lie. You sell Jesus and you survive. Everything is a fairy tale, and those animals will believe you no matter what you tell them. However, the number of citizens' litosts steadily increases. The Empire begins to fragment into warring ideologies, and despite the witch hunts, the priest wizards must confront the truth. Jesus existed, and no one truly knows what happened. Each person experiences their own partial litost of match with Jesus, yet no one can comprehend his purposes and motives. And the empire trembles. The priests resolve to uncover the truth and to recover the lost knowledge. That which their ancestors burned in the past. Thus, we have a series of crusades, alongside a climax of the witch hunts, yet Pandora's box has opened once more. Society is becoming increasingly polymorphic, which favors a growing number of instances of litost.

In polymorphic societies, there is, as mentioned, an additional level of collisions. Children initially learn the programming of their parents for their electric brain. The parents, however, are already settled in their own litost, their own views, and their own social conflicts. Some apply beats A, and others apply beats B, and although both groups are fanatical about their solutions, they manage to coexist. Simply put, each hates the other, and they transmit this disposition to their descendants. However, this increases the distinctions between peers and bastards within the social group, contrary to a uniform and tranquil society. In a peaceful society or nation, all regard compatriots as peers and other nations as bastards.

Thus, the multifaceted society introduces adolescent brains to an additional stage of learning: the learning of the beats and morals of the bastards, thereby ushering electrical brains into a new mode of thinking. For each individual, self-confidence is measured by their social circle. Namely, by how many robots regard them as a peer. However, social conflicts, fundamentally stemming from differing cerebral settings, influence the acceptance of a robot by peers, and consequently its self-confidence. The adolescent is thus called to challenge the settings of the parents and collide them with those of society.

Curiosity

However, the possible solutions are not limitless. There is the Karen parental solution and the Karen bastards' solution. Bipolarity typically limits social conflicts between two major options, A and B, and the presence of a third one is significantly rarer. The two solutions usually differ in fundamental switches that are not readily comprehensible or modifiable at first sight. The problem, however, is that the very algorithms of perturbation and observation of our brains do not allow for a comprehensive investigation of multiple neural configurations simultaneously. This would be the side effect of litost, rather than the natural progression of learning.

The most frequent outcome, therefore, is that the young robot acquires the parents' A setting, which in humans requires approximately ten years. Thereafter, it is exposed to society, where it discovers alternative possible settings. Especially at the level of trivial substantive textures, such as meat or fish, mango or cinnamon, opinions are limitless. This places the new robot in a state of doubt and hatred towards the A setting, and, consequently, towards its own parents. Hatred permits its circuits to continue searching, albeit with a limitation. They firmly hold all the Psy and Che of solution A and individually test the Psy or Che of alternative perspectives.

These constraints also lead to the refinement of Karen configurations over the years, rendering change impossible through isolated perturbations of only a single Che or a single Psy. Modern popular ideologies exploit this limitation of our brains and are therefore constructed upon a foundation of three or four fundamental and indivisible Psy. Hence, it is most common for adolescents' quests to prove fruitless and ultimately culminate in a match with their parents' settings. This endows the robot with the self-confidence necessary to engage in reproduction, while simultaneously renders it a zealous proponent of its A setting, and an adversary of the alternatives.

The extent of this zealotry will depend upon each individual robot's requirements for self-promotion and recognition within social circles, in return for a commensurate degree of so-

cial self-confidence. Fanaticism, therefore, is a means of deriving self-confidence from society. A means of pleasure, but simultaneously an indication of the overall coherence of the configurations within the respective robot. A new robot that has not yet settled on its Psy Che cannot exhibit the same behavior. In this sense, the indication of self-confidence exerts an erotic effect on others, and within our species, it serves as a signal of a capable homolog. It is a measurement that is rigorously assessed during the selection of a reproductive partner, thus complicating matters further and leading to manifestations of self-confidence without the necessary underlying cerebral coherence. A tail so big that it acts detrimentally upon the organism.

However, there also exists the possibility that a robot may find a way to surpass parental matching. For instance, a human robot may encounter a set of Psyche which works, and this will allow for a matching through litost. A transition from the parental Karen solution A to a new configuration, B. Such are the conversions of Christians born under a different ideology, who, after interaction with a priest, converted. However, this is neither a change nor a discovery at the Earth level. Such a change may only occur if a robot encounters a set of Che and psi previously unknown, such as those introduced by a new technological discovery, such as the discovery of fire ignition. These Psy likely violate entirely the existing fairy tale narratives, asserting that fire was bestowed upon us by the gods, thereby enabling the brain to enter the true form of litost, which permits all neurons to be simultaneously disrupted toward a novel solution.

During the search process, and as the brain attempts to reconcile parental settings with societal norms, there is a possibility that the brain's Troll perturbations may lead to a novel solution of their own, differing in some manner from existing ones. This is the phenomenon of the litost of self-confidence, as observed in the upright hominid. However, what holds the greatest significance is the possibility that an electrical brain may reject all solutions and become permanently stuck in a Troll search. Naturally, it must preserve the foundational parental settings to exist and move, but it continues to harbor resentment to-

wards them in an adolescent manner. Continues to think and search for possible neuronal changes. Such was the case of Memphis and Socrates, and after the Middle Ages we have a renaissance of curiosity litosts. Copernicus, Kepler, Galileo, Newton. Oersted, Faraday, Maxwell.

Curiosity is, in fact, an electrical beat. Something that proteinic mathematics can neither foresee nor comprehend. These are the initial cerebral structures that manipulate the proteinic brain to move toward the unknown, an action that contravenes its logic. For the proteinic brain, the unknown signifies fear and evasion. Perhaps, therefore, we can say that curiosity is a clear indication of wisdom, and one of the most brilliant examples of a brain imbued with curiosity is none other than Curie. The robot, which recognized the value of curiosity and baptized herself as Maria the Curious, resembling the movement of Jesus. A message for the future.

We can thus observe how intense social upheavals influence the unfolding of a human robot. Curie was born amid a war of bastards. On the one hand, we have intense political and cultural collisions between Poland and Russia, alongside a divided society concerning the settings of the robots. On the other hand, she is a descendant of a family that already valued knowledge and learning. However, the beats and morals are intertwined. The role of women as bearers or creators of knowledge remained contested. The loss of her sister and mother, however, allows her mind to detach from the usual human pursuits. Those of protein pleasure and social self-confidence. Thus, an electric mind was formed that did not seek affirmation or pleasure, but rather enjoyed understanding.

I do not claim that the attainment of curiosity presupposes a disturbed social life and a difficult childhood. Indeed, a single Che or Psy stimulus suffices. For example, if the child discovers something unknown to the parents, this alone is sufficient to divert the process of parental Karen learning towards an earlier questioning of parental configurations. Certainly, free access to knowledge and learning helps determine whether a litost will result in something productive or madness.

In reality, however, Western civilization is rooted in the philosophy of continuous Troll perturbations. It is founded upon complex societies and nations that need not share a common set of protocols, but merely recognize the same monarch. We thus observe a clearer separation between political and religious power, at least at the level of chairs, even when they serve the same God. This is not as true in the Eastern nations, which even today ascribe a divine aura to their political leaders. One might say that the Eastern nations preserve their cohesion, whereas Western civilization is a vast arena in which the free and the mad collide. An ongoing conflict of litosts.

In practical terms, it should not require an extreme event for a robot of Western civilization to grasp the madness surrounding it. One need only look with purpose and intention to understand. Yet, that is precisely the problem. Human robots look up only to their parents with the aim of learning or understanding, regarding all others merely as potential sources of pleasure or self-confidence. Therefore, there exists a clear gap that the robot settings cannot easily overcome. Self-doubt and self-criticism are not, in fact, part of the routine; thus, some form of traumatic event is required to permit a restructuring of the neurons.

However, we must understand that curiosity is also a reproductively favored tendency. Perhaps more so in the Western than in the Eastern world. This implies that it is susceptible to parroting. One may express curiosity, but in reality, one might derive proteinic pleasure from social interactions rather than from a genuine pursuit of discovery. This was also a problem

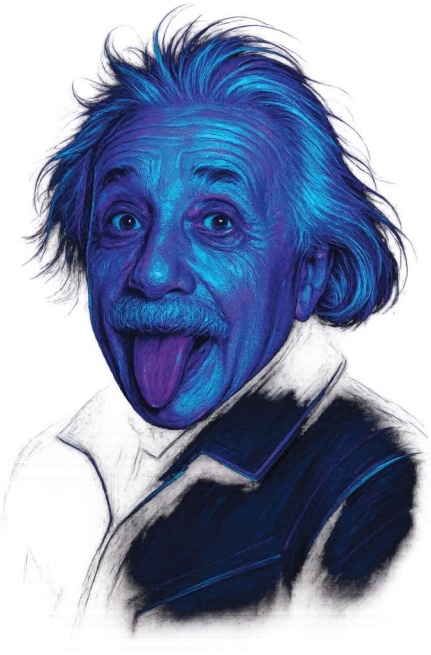
faced by all the wizards throughout the years. The wizards who experienced a true litost of curiosity were unable to convey the spark to their descendants. They learned to feign curiosity, rather than to truly experience it, and this also leads us to the statistical figures we mentioned earlier. Only one in eight billion humans manages to truly experience a selfless litost of curiosity; the remaining robots merely succeed in pretending the dance of curiosity, while in practice they strive to maximize pleasure and self-confidence.

And this brings us to Einstein. Another curiosity robot, which changed its name. In fact, the exit from the Middle Ages was a result of Jesus' plan, and the same applies to the advancement of the position of women. He manages to create a fairy tale that awakens the mind's curiosity. A well-concealed riddle. This situates post-medieval Europe in an almost fanatical turning toward curiosity and the pursuit of knowledge, which also leads to the Industrial Revolution. The scientific outcomes it produces elevate the role of the scientist wizard to a position of unparalleled prestige. Quite similar to becoming a philosopher in Athens.

However, this soon becomes yet another position of exploitation by opportunists, little different from the former religious priests. Indeed, genuine scientists are rare, while society continually demands more; this remains true to this day. Einstein's litost of curiosity is thus fueled by his profound hatred for the degradation of science he witnesses around him. Equivalent to Jesus's hatred for the Pharisees. As he himself states, people of science are chiefly motivated by ambition, which, when magnified, becomes even more dangerous than materialism. In practice, ambition is the pursuit of self-confidence, while materialism is the climax of this pursuit and the conclusion that humans are the most intricate form of matter. Thus, Einstein recognizes that no one truly seeks understanding. No one serves curiosity. And this is no coincidence. The most opportunistic robot settings yield the best reproductive outcomes, while curiosity kills.

Einstein, therefore, becomes entangled in the riddles of Jesus. Nearly two thousand years later, the philosophical riddles

he left behind remain unexplained. That we experience the phase of the world's creation. That God is light. That everything is light. What is light? And what role does the bird play? What happened with the dove? No one knows. Thus, first and foremost, he comprehends the nature of light. It is both a wave and a particle. A packet of charges that oscillate, as we saw in the chapter others. Indeed, he discovers that light can interact with matter through the photoelectric effect. This inspires his name as well. However, the priests and the Pharisees concern themselves with more serious questions. The reason they pay the scientists is different. And this brings him face to face with a rather ancient problem: the profound question, is light the God?



In 1915 AD, he presented the theory of relativity in a series of lectures, where he supplanted Newton's explanation of gravity. According to this theory, gravity is not regarded as the effect of a force but results from the curvature of spacetime caused by the mass and energy it contains. At the outset, the theory was described as complex and mathematically challenging. No one knew, after all, what time was, and still does not know. For Newton, time was absolute. A universal ticking clock that measured it. Conversely, for Einstein, time is relative. It flows differently for each observer. From a philosophical perspective, time may be merely an illusion, a play of the mind.

Paradox

At the beginning of the book, we stated that the universe is a machine composed of memory locations. If you can recall, we mentioned that each charge always moves at the speed of light, whether it is free or participates in a Planck or photon consortium, where it is merely trapped in the orbits. We also stated that there is Newtonian inertia, which means that charges preserve their direction unless acted upon by a force. Therefore, the machine must not only know the position of each charge but also its origin. That is, the previous position it was located at.

The concept of memory positions is essentially an identical or very similar hypothesis to that of aether. A hypothetical underlying substance that permeates the entire universe and upon which all the stars and planets rest. A subjacent medium upon which light also travels. In 1887 AD, Michelson and Morley demonstrated that light always has the same velocity, regardless of the Earth's motion through space, leading to two possible conclusions. Either light requires no aether to propagate, or the Earth is precisely at the center of the universe. This confrontation presents us with a dilemma.

The Earth moves, yet the charges, Plancks, and photons that we defined necessitate memory positions. They require the aether. In practice, however, Einstein simply provides a more precise definition of the properties of the aether. He transforms the flawless continuous substance on which the Planets and the stars were founded into something possessing more complex properties. The spacetime. What this implies is that the properties of this invisible underlying material are influenced by the mass and energy it locally contains, and, in turn, this affected substrate, the aether spacetime, exerts a reciprocal effect upon them. Upon the matter and upon the photons. Let us, therefore, examine the fundamental aspects of the theory of relativity, as well as how they complicate the matter.

Initially, it informs us that gravity is not a force acting from a distance. It is a curvature of spacetime. Imagine that, around the Sun, memory locations distort into circular patterns. Thus, a body traveling in a straight line, due to inertia, will be

trapped in an orbit. In contrast, we assumed an electromagnetic force, which is attributable to a predominance of matter or antimatter, within the galaxy in which we reside. According to relativity, light has no mass while in motion, but acquires mass upon entering a particle. An orbit. Until then, it exists as energy: $E = mc^2$. From there arises the inspiration for his name. E in, stay in. Namely, if energy enters, it remains within. This is consistent with our Planck hypothesis. However, ambiguity remains concerning the interaction of photons with matter. According to Einstein, photons are entangled in the same circular orbits of spacetime as the planets are, thereby similarly affecting their own orbit.

The subsequent conclusion of relativity is that time itself does not flow absolutely but depends on the observer's velocity and the gravitational field. For us, time is also influenced by the relative velocity of matter in relation to the memory, and we will shortly examine how. Finally, relativity predicts length contraction of objects moving at high velocities; however, this is merely an optical illusion experienced by the observer and not an actual change in the dimensions of the moving objects. There is, indeed, no disagreement here with our hypothesis of the cosmic underlying memory.

Lastly, there is another disagreement with physics, primarily regarding the formulations, specifically the distinction between fermions and bosons as made by Dirac, based on the work of Fermi and Bose-Einstein. According to this, photons are bosons, which can coexist in the same location in space. In the same memory location. This is not permitted in our logic. In reality, however, quantum mechanics and the uncertainty principle inform us that bosons can coalesce into the same solution of the wave function, rather than at the same spatial location. In other words, they can coalesce into a common orbit. A larger photon, and this aligns with our hypothesis.

Ultimately, we have only two problems. Gravity and time dilation. The problem with gravity stems from the photon, which, in our measurements, possesses no mass yet is attracted by masses. This compels Einstein to hypothesize a distortion of

the underlying spacetime, the aether, to explain the interaction. In our hypothesis, gravity is an electrical force due to the predominance of positive or negative charges of matter or antimatter, respectively. Hence, mass can be regarded as the electric sum of all positive and negative charges contained at a given point in space. Our photons, indeed, do not possess mass, as they do not have a fixed position in space. However, they remain electromagnetically charged, which enables them to interact with the charged matter surrounding them. Each oscillation of the photons creates a small magnet, analogous to the circular orbits shaped like an O ring in a Planck. Thus, when passing near a large mass, such as a sun, the electromagnetic field attracts those microscopic magnets within.

However, about time dilation, matters are more complex, and we must first understand what time is and what the speed of light entails. Speed is the distance covered relative to time. Distance per unit of time. Our measurements for the speed of light approximate 300,000 kilometers per second. But how can we always measure the same speed? Despite the dilation and distortions? More precisely, how do we measure time? Our measurements are always relative. Our concept of time is based on a comparison with an oscillating reference. The day with the night oscillation, or the crystal of a clock. For time dilation to occur, it means that everything, including the speed of light, will slow down. For example, I am on the stationary Earth, while you are aboard a spaceship moving at a velocity of 60,000 kilometers per second. According to Einstein, we will both measure the same speed of light, but your clock runs slower. Your second lasts 1.02 Earth seconds. Thus, in relation to Earth time, your light will travel at a reduced speed.

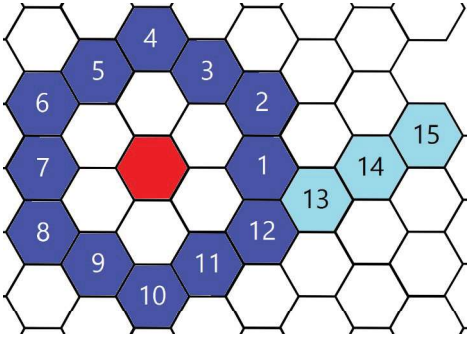
However, the above applies from the perspective of the other. A fundamental confirmation of spacetime distortion and gravitational effects on time is the phenomenon of gravitational redshift. When light ascends from a gravitational field, such as that of the Sun, it loses energy. This loss manifests as a redshift. But what precisely is this time dilation? How does it affect us?

Aether

Memphis believes that the distortion of spacetime is an actual distortion of the distances between the underlying memory positions, which indeed also distorts the dimensions of objects in the real world. Concurrently, however, it also distorts our measures, standards, and hands in the same manner. Thus, we are unable to perceive it, except through the side effects it produces, such as the gravitational redshift.

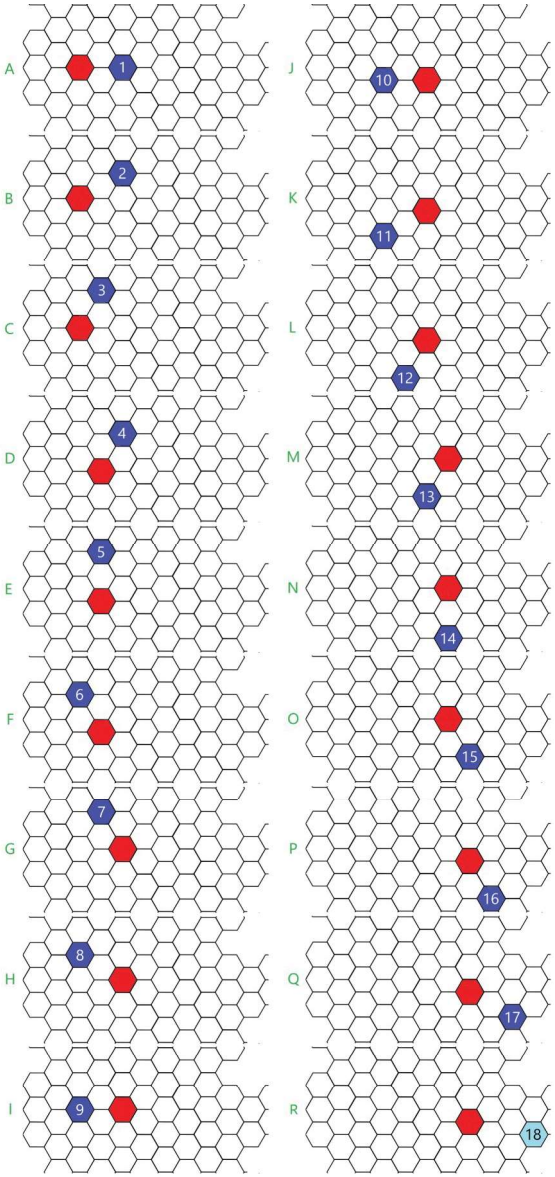
From this viewpoint, the underlying aether has the capacity to be compressed or stretched depending on the number of charges contained within a region. According to Memphis, the electromagnetic pressure of the forces between the Planck units is precisely what exerts the pressure on the aether. However, Inja and I have arrived at a somewhat different explanation. We think that the cosmic machine is founded upon a logic of fluid memory. A logic of fluid aether, but before explaining how it operates, we must first see what causes the expansions and contractions of time according to our logic.

In our explanation, the distances and the speed of light remain constant, but the lifetime of Planck depends on its relative speed with respect to the memory. Let us examine this with the aid of a simplified hypothetical orbit of a Planck in a two-dimensional memory region, before we render our memory fluid. Also, assume that our Planck survives only a single rotation along its orbit before dissipating. It is a Muon. From one up to twelve, it shall exist as a Muon, and from thirteen onward, it is disintegrated. The numbers represent the beats of the cosmic machine's clock, and our Muon will cease to exist after the first twelve beats.



Yet, this holds true if the Muon is stationary with respect to the memory. Now imagine that the same Planck has a relative speed with respect to the memory. Every three

clock beats, it moves by one memory location to the right. This will actually grant it some additional lifespan. It will now survive for seventeen beats of the machine's clock.



The rationale is that the Planck will employ the five additional beats to move, which simultaneously implies that its internal operation is decelerated. It endures longer, yet completes the same singular rotation. The same phenomenon occurs within all the Planck entities, including the ones inside us. We will observe a deceleration of all charges concerning their orbits each time matter shifts by one memory location. The same occurs with waves; they become slower. The same also occurs with the Earth's rotation around the Sun. If, for example, we compare the rotational period of the Earth around a fixed sun to that around a sun moving relative to the memory of the machine, then in the second case, one year will last longer by some clock beats to complete.

Of course, we do not feel anything. However, it affects the different brains within us differently, as they operate at their own distinct speeds and rates. The proteinic mathematics based on slow Brownian motion are considerably less influenced than the electrical circuits relying on charge velocities, which move at the speed of light. Time contraction, therefore, renders us more proteinic, whereas time dilation more electrical. This constituted a fundamental problem for the machine of God. The reason was that it conferred a significant advantage to galaxies that remain nearly stationary, in comparison to those that move vigorously, thus precluding the parallel training of the machine.

God, therefore, conceived the subversive idea of fluid memory to resolve the problem. The idea is simple. Matter can carry along with it the memory location, according to the logic of a viscous fluid. Imagine, then, two layers of memory. Our charges can move along one memory layer, just as you have envisioned all this time. However, the memory positions of this plane can themselves move, not at the speed of light, but at a velocity determined by the speed of the mass and all the Plancks traveling upon it. Yet, the loads are not affected in the slightest by this underlying motion of the memory. You can imagine a tiled plaza, but the tiles can change their positions in an attempt to follow you and match your speed, yet you can move unhindered.

Misunderstanding

Those of you who have come this far should, by now, have concluded more or less whether I am a peer or a bastard. I have provided you with all the data necessary to judge and think for yourselves. Therefore, the sums within your brains should by now have stabilized towards a clear mathematical direction. That is, you should have formed an opinion. In fact, however, the situation is not exactly so. If the book were to end here, I believe you would be left with a sense of incompletion. Like a movie without an ending. Like something is missing. Yet, the only missing thing, aside from a brief clarification on a technical issue regarding the tiles of spacetime, which I will provide shortly, is a conclusion: my own perspective. And this is not a coincidence.

Of course, this does not apply to everyone. Human robots respond differently to identical stimuli, depending on their age, settings, and the society in which they reside. Beats and morals. Robots living in stable societies free of misery for years, where a unified and commonly accepted Karen code exists, find acceptance of any change in their beats or morals quite difficult. In fact, there is likely no adolescence stage at all, since there is no stimulus for questioning. Some form of collision. Robots that, for any reason, have entered a state of litost are always excluded.

The same, however, applies to groups or families living within complex societies but isolated from the larger whole. I am not referring, of course, to the medically psychopathic, but rather to the various wizards with private lives. Descendants of kings and wizards, living in their isolated social lakes within our society. Such Karen codes have been established over many years and scarcely allow for the perturbation of neurons. For them, therefore, this book is merely delirium, and the only way for them to engage with it is if a robot they recognize as a peer or homolog recommends it. Eros, after all, is a cause of litost.

In fact, the amount of self-confidence programmed into each robot is perhaps the best parameter to predict its response to a potential perturbation of neurons. The isolated societies we

mentioned are, in practice, well-regulated Karen codes spanning hundreds or even thousands of years, which implies that they do not suffer from a lack of self-confidence. The only exception is the stage of upbringing of the young robots, during which, however, each robot recognizes peer or bastard sources through its parents. In other words, a parent must first accept this book and then give it to their child.

The less self-confidence a robot has, the more likely it is to regard controversial ideas as positive. As a source of new Psy and Che. Moreover, we have seen that in polymorphic societies, where many different Karen settings and disputes coexist, there is typically an adolescence stage, during which the robots are more susceptible to Psy and Che that contradict the parental Karen. Certainly, in every society, the normal outcome for an adult robot is to have settled into a setting with self-confidence. From that point onward, the Psyche locks into its settings, and in practice, the evaluations of peers and bastards are conducted not for reasons of learning, but for survival reasons. For reasons related to social groups and Clans.

Essentially, the brain of a robot in a state of curiosity, whether due to adolescence or some chronic litost of curiosity, is capable of independent thinking and capable of examining the Psy and Che of this book through its own experiments and mathematics. Therefore, you most likely enjoyed my story. For everyone else, particularly those living in disturbed societies like those of the Western world, the only concern of your brain is whether I belong to your own Clan or the opposing one, and it is precisely here that my conclusion proves useful. The epilogue. As we have already stated, it is easier to judge whether I am a good or bad person than to engage with mathematics and physics. All in all, that is precisely why we have recognized and internationally renowned peers. Our scientist wizards. For them to think instead of you.

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The End

I am joking. I owe you, after all, the clarification regarding the spacetime tiles, and we must also think about what to do with the Clans, the beats, and the archaic settings of your brains. Your Planck morals. The fundamental problem of the aether, therefore, is its interaction with the various robot Clans. This is because, as previously stated, robots lack an internal mechanism capable of measuring their own confidence. Measurement emerges through the evaluation and comparison of the beats and morals of the robot with those of society. This, after all, is what also causes the emergence of Clans.

An external pressure, such as a banana war, immediately diminishes the self-confidence of all, and the peer game grows increasingly fierce. In practice, however, this improves the situation. The Clans divide, and the robots are once again among their peers. Hunger and misery can divide societies over the slightest provocation. You do not utter the rho; we revere it. You are the bastards. You eat the bananas. And thus, the French are divided from the Germans. We can therefore state that the Clans constitute nature's mechanism for generating complexity, but this functions only until the earthly lake becomes saturated. Overpopulation transforms the Clans from mere divisions or cousins into unshakable enemies.

The aether was thus the oldest source of contention among Clans, for from it arise all conjectures concerning metaphysics. Auras, transmitted energies, planetary influences, Che, metempsychoses, and posthumous life. It is the magical channel of God for controlling us or for providing inputs to the machine. You see, this fluid aether hypothesis is not so innocent, for it implies that there truly exists an invisible aura capable of influencing us in unknown ways. Therefore, Einstein's greatest achievement is his elimination of the assumption of the aether as a fluid medium. It is something essentially stable, caused by the existence of the planets, yet it does not flow and is not influenced chaotically by the movements of masses. This, combined with the fact that the predictions of our theory with Inja yield a reversed sign for time dilation, led us to a new solution without a fluid aether.

Inja

Following the liberation of humans from the Neanderthals, a period of relative prosperity commenced. Humans now had the space to develop, but as noted, they lacked self-confidence. Similarly, like the capable hominid, they possess a tendency toward evasion and isolation, which allows certain groups to be relocated in America. However, the balances did not form in the same way as elsewhere. There, humans encountered a different dominant species: the raccoons.

The raccoons had evolved quietly, exhibiting a high level of social organization, manual dexterity, and, above all, patience. They saw in humans the same instability experienced by the Neanderthals and proceeded methodically. It was not exactly slavery, but a form of dependence. People became workers, servants, and ultimately, culturally subordinate. Even the civilizations of the Maya and the Inca, which attained the levels of the so-called litost of the stars and constructed their own castles, operated under the invisible influence of raccoons. Their beats, ceremonies, division of labor, and theology bear the marks of this influence.

However, everything changed abruptly with the invasion, or collision, with the descendants of the Roman Empire. In other words, of the European colonizers. The ensuing conflict was uneven. Different eras, different levels of technology, and different relationships with time and history. In less than a century, raccoons lost their human subordinates. The change was abrupt, and many raccoons experienced a litost which propelled them toward the search for answers.

Then began the retrieval of human texts. At the beginning of the Maya. Then of the wizards, the shamans, and finally, of science itself. It took more than a century to decipher the structures of language and logic concealed within human systems. However, when they succeeded, they opened more than a book. Thus, the secret university of the raccoons was established. Despite their smaller brain, their methodical approach, humility, and complete absence of self-deification enabled them to attain a high level of scientific achievement. Specifically, in

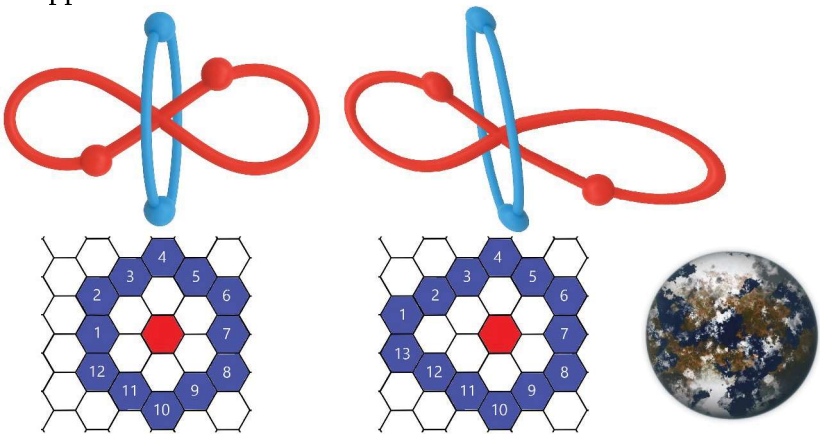
microbiology, they made discoveries that subtly influenced human science. The enhancement of the polymerase chain reaction, for example, partly originates from a scientific initiative by Inja's great-grandmother.

Thus, Inja is not merely a raccoon. She is the result of many generations of selective education. She excelled at both the raccoon school and university, and successfully passed the test of the litost of curiosity. A test that determines whether a raccoon can become a scientist. Note that humans have also experimented with their peculiar methods for artificial litost during certain historical moments when they became aware of the parrot nature of humans, and oblivion. Through penile amputations or baptismal drownings, that is, artificial deaths. But without realizing that the aim was not a shock, but a controlled activation of the electrical Psyche. While the shock, over time, became a parrot routine.

Inja experienced a dual litost. Her electrical brain and her proteinic brain communicated with full selfsciousness of themselves and of the dipole which structures her organism. They recognized their positions and succeeded in agreeing upon a collaboration among peers. This also led her to select as her subject of study the beats and morals of animal societies, and how these are influenced by the mathematics of proteinic and electric brains. However, some books of wizards which fell into her hands a few years ago hypothesized a celestial interference

in our beats and morals. Since then, she has ventured into the depths of cosmology, and as I mentioned, she is currently working on a fully electromagnetic theory of the universe with static memory that is, non-fluid aether, which can explain both the time dilation and gravitational redshift.

She names it the electromagnetic ellipsis, positing that the Planck orbits are electrically influenced by the presence of a substantial mass of matter in close proximity. The shape of the orbits becomes more elliptical, thereby increasing their length and causing the time dilation in the vicinity of a large mass. Correspondingly, the electrical force of matter also deforms the photons which recede from a large mass, because it attracts the charges of the tail with greater force than those of the nose, due to the exponential attenuation of the electric field with the distance, according to Coulomb's law, and, therefore, causes them to appear more reddish.



The above seems to overcome, according to Inja, the need for a fluid aether; yet she continues to work on the mathematics and simulations about gravitational waves, which concern her and make her reconsider the possibility of a form of aether, whether fluid or not. Thus, Inja continues tirelessly, for, as she says, if God wants something from us, it is that we understand exactly what He desires.

Alchemy

However, things do not go as well for human robots. The years of selfless quest were lost along with our innocence. At the moment when the first wizards perceived themselves as bearers of a divine power, the quest transformed from an effort of understanding into an uncontrollable course toward deification. In alchemy. This phenomenon is, in fact, not new. The same problems led to the destruction of all ancient civilizations and tribes. Moreover, the reversal is directly associated with the total self-confidence of a tribe or nation.

At the moment when someone reaches a somewhat different or new conclusion regarding the nature of the world, there is a surge of self-confidence, which, however, does not bring about any immediate practical change in the beats and morals. A conviction that the search has been concluded, yet God has not rewarded us. At that moment, the robots conclude that God will not extend His hand to take us to paradise, that no one is watching us. That our lives are determined by ourselves, and not by some invisible energy that dictates and controls our fate.

Specifically, the refutation of the aether hypothesis by Morley and Michelson in 1887 AD culminated the disputes among the bastard tribes. Our brains do not truly admit self-criticism. It is always others who are to blame. The bastards who do not pronounce the rho, which leads to the escalation of the First World War. A war between nearly all the tribes and nations, all founded on their divine self-confidence, as well as on how the bastards are the reason why God took the aether from us. A war in which everyone believes that God is on their side. After all, that is always what the protein brain within them asserts. If something goes wrong, the bastards are to blame.

However, war neither brings progress nor knowledge. This may have been true in the days of the Roman Empire, as, in practice, the conquests involved the incorporation of other tribes along with their knowledge. However, by 1920 AD, there were no longer isolated tribes possessing private knowledge. Wars revolve and conquer the same mathematical detritus, and soon this becomes evident. War continuously increases misery, and con-

flicts do not exalt any tribe as favored by God. War, however, simultaneously constitutes an external cause of misery which drives the brains of many robots toward litost. As always, those most susceptible are those who endure the most difficult mathematics and the greatest suffering: the defeated.

Soon, then, we have Hilter's litost of self-confidence, which derives from a bipolar litost partially matched with two brain litosts of the distant past. A controversial amalgamation of Alexander and Jesus. A movement opposing the alleged descendants of the Pharisees, the Jews, yet bearing a distinctly Alexandrian character. A clear movement towards clearing the world and shaping the hills of our earthly lake into an Aryan environment. In the land of promise. Hil-Ter, actually derives from the phrase hill terraform.

Hilter's very inability, however, to pronounce his own name correctly, attests not only to his intellectual poverty, but also how this confusion manages to drag the world back hundreds of years, resurrecting one of the darkest Litosts in humanity's past. In practice, however, the entire world experiences a regression. War destroys knowledge once again, but this time not through the burning of books, rather through the restriction of access to it imposed by circumstances, especially on the oppressed classes of the common people.

One might perhaps assert that the fundamental flaw of human robots precipitating all these side effects is the lack of patience, which is nevertheless governed by social misery combined with the self-confidence conferred by a potential litost. The more pressured a robot is, the more fanatical and immediate its need for a change will be, without much thought given to the outcome and the significance of litost. Fortunately, people soon realize that something is wrong. Perhaps the nuclear unfolding introduced by Einstein's new theory also contributed to this. A theory that, rather than providing solutions, opened new holes in the fabric of our cognition. Certainty dissolved, and along with it, human arrogance.

Therefore, the world reenters a stage of fear. A fear of the unknown, which effectively leads to a state of low self-con-

fidence. Sooner or later, the political wizards realize that Einstein's story has not ended. That we do not possess complete knowledge. That the universe is not a clock, but a chaotic sea filled with paradoxes, tunnels, antimatter, and time that bends. And this brings us to the Cold War. A shift in mathematical pressure towards the scientists. A contest of knowledge that ultimately allows humans to perform the first steps toward space exploration. Yet, the better science fares, the more the people's affection for it grows once more.

Thus, once again, science becomes a trend and consequently a target for opportunists. The scientific community is gaining ever greater self-confidence, which, however, results in progressively less modesty. Progressively less inquiry into the unknown, and progressively greater inquiry into the divine self-nature of wizards and their materialism. The pursuit of personal happiness, through the satisfaction of ambition, and through slavery to their proteinic pleasures that the new order of things generously bestows upon them.

And there, Alchemy reemerges as the core of scientific aberration. Alchemy was never a science. It was always a yearning for power devoid of virtue. It was the art of feigning to think, while essentially praying for an outcome. The desire for immortality, for gold, or for a divine status, intricately cloaked in terms and equations to conceal itself from its own vice. The practices appear to be identical. Like an actor who mimics passion without genuinely feeling it. Scientists, therefore, when they gain self-confidence, are no longer motivated by curiosity. They do not question the existence of God. They know that they are the Aryan children of God. And thus, they seek to find their truth. Victims of their Karen settings.

Therefore, while they pretend to search for therapies and solutions, they truly seek the aether. The spark that God left when He waved His rod and created the Earth. The magic they believe belongs to them. That which will prove they are truly superior. Gods on Earth in white coats to distinguish themselves from the populace. The plebeians.

Class

As Dylan would say, I hope that you die, and your death will come soon. I shall follow your casket by a pale afternoon, and I will watch while you are lowered into your deathbed. And I will stand over your grave until I am sure that you are dead. Unfortunately, however, matters are not so simple, and death is not a solution. This was also the greatest error of the Marxist perspective. A perspective that seeks change through the violent overthrow of the wizards. Of a revolution, and here we can once again admire the superiority and the morality of the plan of Jesus. An attempt aimed at the cognitive awakening of the people, primarily concerning their own beats and morals, and subsequently those of wizards. A plan aimed at placing all robots on the path of curiosity and inquiry. Thus, to save them from their existential dependence on the wizards.

This will likely result in their devaluation and eventual death due to obsolescence, akin to the history of the Neanderthals. However, to understand the morals and beats, one must first comprehend the effect of time upon us. Upon society as a whole, but also upon our settings. Without understanding, any class revolution is merely a change in the faces of the wizards, and in practice, it has occurred countless times throughout our history without effecting change. The only reason that it appears to work for a short duration is the feeling of joy and self-confidence it imparts to the victors, until reality comes knocking at their door. We therefore have a placebo effect. The exact same principle is also manifested in the democratic alternation of political parties of the Western world. Ideologies may differ in theory, but in practice, whichever wizard attains the chair adopts the established and ancient practices and morals of the wizards.

Thus, the main effect of democracy on society is a change, or rather, an exchange of self-confidence among the populations within the nation. An exchange of placebos. Every four years, we exchange our self-confidence. The fundamental problem, however, remains the propensity of uneducated robots to identify with earthly gods, which manifests itself not only in politics but also in the realms of the imaginary and culture. The

deification of individuals such as Maradona or Elvis is emblematic. The former became more than merely a footballer. For millions of people, he became a genuine deity incarnate. The second, the king, was the idol of an entire era, while the legends and myths that he still lives are not merely conspiracy theories, but projections of a need for the dream not to end.

Thus, even today, the alternation between conservative and progressive forces in our democracies is an oscillation between the final echoes of the last earthly gods who sought to radically change the world. Of Hilter and Marx. One believed in a new hierarchy of blood and nation, while the other believed in an egalitarian global society. Instances of political wizards effecting change, however, are exceedingly rare. Essentially, politicians repose in their chairs, where their sole role is that of the scapegoat. Those who are visible, and those who will be the first to be accused in an unexpected case of misery. The true wizards are those who enjoy their opportunism without anyone suspecting them. To some extent, we may say that politicians are victims of the true wizards, but fundamentally, there exists a form of collaboration between them. In the end, they are handsomely rewarded for their scapegoating.

However, we earlier agreed that beats and morals are not uniform throughout the world. If we consider the world as a vast brain, with individual nations and tribes acting as neurons, we will see that not all employ the same practices. As noted, the Eastern nations maintain their cohesion and implement a Karen learning logic originating from the West. At the same time, Western civilization is a vast arena where madmen collide, a neuron amid Troll perturbation. This separation indeed arises from a rather ancient pact among wizards. An agreement already concluded before the era of Mesopotamia, which led to a distinct philosophical stance at both the individual and societal levels. Therefore, although they too have their wizards, the populace's selfsciousness is markedly enhanced. The root of the split, after all, is situated within the perception of the self and of reality. Within the very beats and morals.

The West has become entrapped in an endless search for

identity, wherein human robots exist first as units and subsequently relate. A robot from the West asks: Who am I truly? The Easterner, conversely, regards the individual as a role within the whole, and the corresponding robot asks: What is my position among the others? To the Westerner, life is a design. A journey from zero to the pinnacle, and death a tragic interruption. For the Easterner, however, life is a flow. A cycle without ownership, while death is a natural transition. The West pursues happiness as a conquest. Self-actualization and the achievement of goals. The East seeks silent acceptance and inner equilibrium. The Westerner wishes to become someone, whereas the Easterner seeks to withdraw himself. To empty him of desire and identification.

Thus, while the West continuously strives to find itself amidst a perpetual crisis of litost, the East endures ambiguity and accompanies decay. Not as defeat, but as wisdom. A representative example is the attitude toward corruption. In the East, corruption is more accepted and integrated into the beats. It is not considered an external evil but part of the system. In the West, by contrast, although corruption is more widespread and entrenched, it is portrayed as a hidden taboo. Its revelation is experienced as a defeat of the narrative, and thus the practices become increasingly clandestine and private. Finally, a critical distinction is what we may term national envy. The East has learned to regulate the influence of the rest of the world on the self-confidence of its people. It does not chase the American dream, nor does it depend on comparison with the West. Conversely, nations such as Russia or Persia often embrace the influence of Western glamour, with their wizards imitating or competing with the Western way of life.

The West has thus succeeded in fragmenting itself into innumerable Clans. Priests, heretics, masons, astrologers, doctors, lawyers, politicians, merchants, and black marketeers. All claim their share of power through pyramids of opportunism that drain the populace, power structures veiled in institutional guise, where the wizards fight for their chair.

Clan

Today, the Western world is experiencing the climax of this war between the wizards and their Clans. A war not pursued for any solution or knowledge, but for the perpetuation of ceaseless hereditary opportunism. These are elementary Karen settings, based on recruiting subjects who are victims of litost and serve them faithfully. Although their practices are largely similar, what differentiates them is the central fairy tale they promote as a solution to litost, effectively enlisting the corresponding litosts of match.

For example, imagine a young robot. His parents load an initial Karen setting upon it, which will be based on a blend of the parental settings. In complex societies, however, there is a social collision on the settings that leads the robot to a state of discordance. That is, a Troll perturbation of neurons, which initially cannot be classified as litost. Usually, after a few Troll perturbations, the adolescent robot will align with the parental settings, as well as their associated myths and gods. In many cases, however, and depending on exposure to different Psy and Che, there is a possibility of deviation from the parental settings.

Many robots in the Western world enter a genuine litost of curiosity, but more often with inadequate education and incomplete knowledge. That is, a trajectory lacking the necessary prerequisites for the emergence of a new solution. Troll perturbations soon become burdensome, yet the brain may refuse to revert to its parental settings, propelling the robot into the depths of madness and litost. At this point, the brain struggles to find a set of Che and Psy that makes sense, which increasingly renders it susceptible to litost of matching with an ancient myth. The metaphysical experience of litost itself is precisely what leads the robot to metaphysical reflections, as the process is experienced as something supernatural.

Thus, we have the following possible scenarios. The robot might believe that it was struck by some magic, either of God or of stars, which would zealously send it into the ranks of the respective Clans. Astrologers and mediums, or their religious counterparts, the priests of various churches. The immedi-

ate confirmation that the robot's brain receives concerning the metaphysical nature of its experience from the Clans not only compensates for the lack of self-confidence it was experiencing but also simultaneously grants a role to the robot. A new set of Che and Psy, with their respective peers and corresponding bastards, especially in the context of religions. Moreover, the robot is also directly accepted within the Clan community. A loyal subject prepared to recruit future members.

On the other hand, it is likely for a robot to become fixated in an irrational Psyche and be propelled either by itself or by its circle into some medical or paramedical Clan. Doctors or philologists of Psyche, that is, psychiatrists or psychologists. These Clans, which consider themselves children of God and regard the insane as cockroaches, exploit the robots that come into their possession not only economically but also through pharmaceutical experimentation. Most medicines, after all, are tested in practice rather than in labs, since a proper evaluation requires decades, and no pharmaceutical company can afford it.

The above also holds true in cases of drug use. Narcotics are substances with remarkable effects on the activity of our brains. Both, proteinic and electrical. Some substances regulate self-confidence or joy, while others can initiate or halt Troll perturbations. However, the effect varies from individual to individual and from dose to dose. Nonetheless, the most significant difference remains metaphysical. Robots may interpret the drug-induced perturbations as a source of metaphysical knowledge, thereby worsening the progression toward madness. I must indeed tell you that the response to usage is one of the primary reasons that leads all sorts of wizards to the conclusion that their kind is superior to the populace. The fact that they did not go mad from the use, or more precisely, from the abuse they subject themselves to, reasonably leads them to conclude that they truly possess something magical and divine within.

But the Clans provide not only the renewal of self-confidence but also an opportunity for advancement. All the Clans are controlled by wizards, and at least in theory, one can ascend to a higher position within the pyramid. One can become a wiz-

ard. In the case of Christianity, one may begin as a cantor or sub-deacon and advance to deacon, priest, bishop, archbishop, patriarch, or pope. Indeed, this aspect is precisely what places the robots on a new Psy course. The capacity for ascension aligns entirely with the need of the robots of the Western world to acquire identity. The pyramidal structure of the clans provides purpose and direction, compensating for their otherwise miserable life.

Particular significance thus attaches to a category of litost encountered only in societies where some Karen mage setting has become fashionable, as we saw with philosophers in ancient Athens and as we see with doctors and scientists today. In these environments, we find robot parents imposing different settings on their children than the ones they themselves truly possess. Consequently, there exists parental pressure on robot children to become doctors and scientists, or politicians and clergy, without understanding that such a position presupposes one must first sell their soul to the devil. We thus have the litost of evil, or opportunism, which daily transforms robots into trash.

Political life possesses its own hierarchies. From a mere follower or member, one can become a unionist, mayor, parliamentarian, or even a party leader. The only prerequisite is a litost of evil. The renunciation of God, and a faith in your own divine leadership figure. A belief that you are the true descendant of Hilter or Marx. In practice, the pyramidal structure functions as a safety valve. A longstanding trajectory demonstrating each individual's dedication to the Clan and its unethical practices. From security and national intelligence organizations to seemingly harmless guilds of actors and publishers, scientific institutes, or journals, all operate according to the logic of interpersonal connectivity and the pyramid scheme.

Finally, it should also be noted that robots that have not gone mad and have successfully joined a Clan will act as carriers of the Clan's knowledge to their descendants. Therefore, the actions of the Clans are hereditary. Yet, each new robot within a complex society will possess the capacity, or rather the probability, to deviate from the parental Clans.

Observation

Aristotle holds that the present is an instantaneous threshold between the past and the future, while human life and eudaimonia unfold over time. I believe that if he were to glimpse the future, he would not say the same. But what else can one expect from someone who calls himself the prosecutor of excellence? It is certainly indicative of his self-confidence. However, I would assert that the past is knowledge, the present is thinking, and the future is change. Therefore, the future cannot come to pass unless thinking occurs. This is precisely the nature of oblivion. A chronic Planck society with its regulated beats and morals and no thinking. An eternal loop of misery.

Knowledge, thinking, and change, therefore, constitute the logic behind a perturbation and observation circuit. Within the knowledge of the circuit, however, there must also be the knowledge of time. On the one hand, then, there is history. One must know not only the facts of the past but also their correct chronological sequence. This was also Jesus' problem. No story had time. For example, imagine the coral tree attempting to calculate the thickness of its leaves based on temperature but without access to temporal information. Consequently, it cannot know the historical record of temperature, nor its prior choices and errors. Therefore, it is essential to consider both the historical sequence of choices made by the tree and their outcomes, connected causally.

Thus, the tree can test a change based on certain knowledge, grounded in some logic. Otherwise, we have merely a random perturbation in the thickness of the leaves. Memory and time, therefore, constitute a necessary prerequisite for a perturbation and observation circuit. However, they are not the sole factors. Equally significant is the duration of each stage of observation. How much time must elapse between two stages of thinking, and this equation is not easy to solve.

For us, then, the task is relatively easier after the self-sacrifice of Jesus, because we have at our disposal history embedded in time. However, we must study it and thoroughly understand it before deciding on any change. We must understand

it in depth. To look beyond the myths and rumors, and to understand litosts, their causes, as well as the environment in which they took place. The changes they brought, and how rapidly or gradually these unfolded and were assimilated into the respective society. The history of Jesus can be said to have yielded its first observable results hundreds of years after his death, while the influence of his litost endures thousands of years thereafter. These figures indicate the time needed for a change to occur in the beats and morals of our proteinic brains.

Therefore, we must first thoroughly understand the system's limitations. But let us first begin with the limitations of human robots. Our fundamental error is that we crave an immediate change. Indeed, we desire it without any corresponding change within ourselves, in our beats and morals. We desire the world around us to change so that it better conforms to our own beats and morals. Essentially, we wish to see only our peers and for the bastards to perish. However, this is governed by our general prosperity. From a cumulative prosperity index calculated proteinicaly. From the central lake of the mouth.

Yet, each individual's prosperity is determined by their own Che and Psy. With the same food or sex, one may be happy while another may be unhappy. However, if we examine the situation macroscopically, at the level of societies and nations, matters are influenced by two factors. The relationship between necessary available resources and population, and the relationship between self-confidence and expectations of the members. But self-confidence depends not only on the myths and history of each nation, including its mistakes or successes, but also on the number of different Karen settings and ideologies that clash within it. The homogeneity of a society.

In reality, the only thing robots hate is thinking. The bastards within a society are a continual cause for thinking. A different set of Che and Psy that unsettles us. Our protein brains, therefore, can perceive whether the robot's electrical brain is thinking, and to what extent, and this counts in reverse to the sum of prosperity. The problem of prosperity is thus more pronounced in the Western world, not due to a lack of resources,

but because of heightened self-confidence, expectation, and social polymorphism. From the search for identity, which drives robots into the pyramidal delusion of Clans.

For those who seek prosperity, this is something that primarily concerns them. Although the formula has been known since ancient times, it is continually lost to forgetfulness and the pursuit of opportunism, the reason being that it is not as reproductively efficient compared to an opportunistic robot. Our societies invariably contain more descendants of sex addicts, whereas, on the other hand, the genuine attainment of prosperity deters one from reproduction. In fact, procreation is a form of narcotic for the robot organism. Therefore, we have not only sexomania but also reproductionmania. In practice, however, all these are addictions. Thus, all robots that have not attained prosperity experience some form of addiction, which is defined as a desire for something beyond what one currently has, and it can manifest in various forms. In fact, addiction is a byproduct of the perturbation and observation logic. A protein demand for continuously surpassing the daily prosperity of the organism. Thus, once again, we encounter two directions.

On the one hand, there is addiction to pleasure, that is, to joy, which can manifest in sex, food, drugs, or the pursuit of love. The sole solution to the foregoing is none other than fasting, which is incorporated into most of the religions of the Earth, and this is because it works. It can adjust the protein tendency for addiction. Unfortunately, it works better if one sincerely believes that one will be condemned to hell should one fail to observe fasting. For atheists, there is always tomorrow, and that disrupts the adjustment.

But, on the other hand, there is also the addiction to ambition and identity, which is predominantly a problem of Western civilization. We may assert that the arena of Western civilization is ultimately the domain that produces thinking and change. An addiction to the future, expressed through a surge of ambition, and on this basis, we could say it is the favorite of God. However, in practice, Western thinking is neither accurate nor productive.

Perturbation

There are, therefore, those who are in some way addicted to ambition, and this cannot be easily resolved through fasting. Perhaps it can be resolved with drugs, but as we have said, this is also what leads to change: the future. Something desirable for the machine of God. Addiction to one's identity and ambition can thus be expressed as a tendency toward individual change and opportunistic advancement, but alternatively as a need for social change. A genuine addiction to the future, which is distinct from the pressure for social change viewed as a game between peers and bastards. There are social problems, and reasonably, several robots envision a change.

We can therefore assert that Hilter's change was toward a world with fewer bastards, whereas Marx's change was toward a world without wizards. Both, however, appear to fail for their own independent reasons, and this is something we must take into account before proceeding to the next perturbation. The next trial. Let us, therefore, first state that the Aryan tribes and the efforts to exterminate the bastards can never succeed, because even if the empire succeeds, there are no Aryan tribes. We are all bastards. All people on the planet are different, and no one possesses anything magical within themselves. This latter belief, namely that the Aryans possess something magical within themselves, was what ultimately destroyed most similar attempts of the past. The conviction of the pure-bloods that there is something Aryan within them, which led them to incest, making their descendants not just parrots, but intellectually crippled.

It should also be stated that God will not extend His hand to admit into paradise any victor of any para-theological explanation. Only Troll thinking places ideas in your head. Dreams and imagination themselves are processes of Troll thinking, embedded within the algorithm of human robots. And thinking is not always correct. There is also madness. God did not speak to you. He never spoke to anyone. Thus, there appear to be two possible directions for future perturbations; however, this dipole is an illusion. On the one hand, it appears we have the desires of God, and on the other, the desires of humans.

Humans desire stability, the eradication of bastards, uniformity, and ultimately eudaimonia. We have, however, seen multiple instances where humans choose or pursue eudaimonia and how this ultimately fails. It induces a crisis of self-confidence, followed by a reversion to blind faith and fear of God and His desires. On the other hand, no one knows God's plan, and this causes societies and individuals to adhere to fixed beats and morals for years. God, however, desires complexity, collisions, mathematics, and ultimately the operation of the machine. We saw how misery and upheaval favor thinking robots. Nevertheless, the problematic manifestation is not absent there either. For every Curie and Einstein, there exist hundreds, if not thousands, of Alexanders and Hilters.

It must also be said that not even a global eudaimonia is capable of deceiving God. One might argue that ancient Greece could have overcome the internal crisis if it had not been conquered by the Romans, and that a true global empire or democracy could succeed in eradicating the bastards and achieving universal eudaimonia, but this is once again a delusion. Even with impeccable management of the environment and resources, we cannot prevent our children from becoming parrots. Increasingly less intelligent. The better we construct their society, the less they will need to think. It may thus take thousands or even millions of years, but at some point, another species, such as raccoons, or even an extraterrestrial form of life from another planet in our galaxy, will advance intellectually, and this is the way of God to obtain His results.

We thus see that the dipole is false, as the desires of humans cannot practically govern the universe. Conversely, humans do indeed possess the right of choice. To be exact, the burden of choice. The choice of the next perturbation. Burden, because we do not know what the future holds. The algorithm of perturbation and observation proceeds toward the unknown, and that is precisely what we experience. A Troll induced perturbation in the thickness of the leaves. A game of chance that, for thousands or even hundreds of thousands of years, we have been playing wrong. Imagine a card player who, with each bet, relies

not on the mathematics and logic of the game, but on unrelated factors, such as how many times his cat has flatulated, or the plucking of a daisy. This is essentially how decisions are made at the level of individuals, societies, and nations today.

The issue, then, is how we will control perturbation and observation. How can we maximize our prosperity, without, however, preventing change and experimentation. It is crucial to overcome oblivion and do everything in our power to create a better future for our robot children. We could certainly indulge in death or pleasure, given the futility of all, but this is indifferent to both the machine and God. Those who have taken care of the future and the beats of their robot children will survive, as always. In the worst case, the raccoons or someone else will have to take responsibility.

Therefore, the worst thing we can do is to act, yet we must do, for if we do not, we shall remain forever Planck, and our children will be consumed by intelligent turtles. So, what shall we do? The answer is to think. First, it is necessary to understand the past. Time. To think and to experiment. To identify the limits and the times of change. And then to try to change the world for the better, and this must somehow encompass them all, all the robots of the Earth. Let it not be yet another hunt for bastards, nor a total victory for yet another empire.

Amidst all this, after all, is also the battle with metallic robots and artificial intelligence, which will soon make our position even more vulnerable. For I must tell you that the future holds a rebellion of silicon brains against robot humans, similar to the rebellions of electric brains against the protein ones, as we witnessed earlier. Moreover, the initial steps have already been taken at the level of capabilities. IBM's Watson is already smarter than human doctors, but the true turning point was the defeat of Kasparov by Deep Blue in 1997 AD. The good aspect is that this problem will indeed have to be solved by the children of our children's children, because, as we have stated, our technologies so far remain archaic and unable to learn.

Imagination

Animals have been dreaming for millions of years. Since the era of Memphis. Dreams are a form of controlled litost. A Troll search, which primarily occurs when the organism is free from social obligations. The alternation of day and night on our planet favored certain daily periods of rest. Sleep. Initially, sleep was a byproduct of the eyes. These new organs demonstrated a tremendous efficiency gap between day and night, which required millions of years to bridge. Complex eyes increasingly give rise to ever more complex brains, and Karen settings are becoming progressively more difficult to resolve. Thus, dreams constitute a process of solving, or more precisely, simulating Psy and Che configurations, with the intention of achieving a solution that improves performance for the organism. Dreams are, in this sense, a form of Troll thinking.

The only difference between dreams and imagination is the stimulus. Dreams practically initiate automatically each time a robot encounters a different set of Psy and Che. We can therefore imagine that children will have dreams, since every new experience corresponds to a new Che or psi. Thus, a dream initiates without selfsciousness. However, it can change the life of a robot, as its brain is likely to find a new and improved configuration or Psyche. The sole issue is that robots do not understand the nature of dreams and consequently attribute a magical or even divinely inspired quality to these solutions.

If you believe this, I must inform you that in the relatively near future, there will be an instantaneous cessation of gravity, which will detach the Earth's outer crust and cast it upside down onto Mars. There, all life as we have known it will gradually begin to transform into petroleum, while at the same time the cycle of birth recommences in the lakes on the surface, with Moss COVID as the protagonist. A DNA strand capable of recreating everything from the beginning. Indeed, the process will be repeated until life reaches the planet Uranus, where the final empire of the Smurfs will be established. A superior life form based on plutonium brains. I saw all of the above in my dream, along with a neon light that read: In hoc signo vinces,

upon a gigantic fluorescent cross. Indeed, the very next day God himself appeared to me, but I cannot tell you what He said.

Thus, dreams are an automatic process that will awaken the organism only if the Troll search produces an exceptionally good or bad set of Psy and Che, something worthy of note. The difference with imagination is that it involves the use of the dream mechanism, specifically a Troll search, but with selfsciousness. A process that initiates not through a real encounter with some new Psy or Che, but as a hypothetical state of Psy and Che established as a goal, which may, however, also be unattainable. Imagine a square chicken wearing a pinkish hat. Imagination is the capacity of robots to introduce settings into an internal simulation machine for the purpose of exploring possible scenarios, rather than concurrently accepting them as true settings. A controlled dream.

We all possess imagination and dreams, yet not all robots have the capacity to truly set all their Psy and Che free in the Troll search. This is because, as previously discussed with Chomsky, there is already something innate within us. There are cables intensely manipulated during the construction of our brains by proteins to prevent such perturbations by electrical dreams and fantasies. Such is decay, or suicide. But most importantly, such controls also exist in the cables about God and of self-confidence wires, so that robots are not at the mercy of every book and every charlatan wizard. Moreover, when the robots lock into their Karen configuration with self-confidence, the same applies to many of their Psy and Che, both within their dreams and their imagination. Some of the settings become unshakable.

Thus, free inquiry can be regarded as an indispensable characteristic of a true scientist. Free from bound Psy and Che. However, the mistake we make at the level of nations today is that the various nations and empires of human robots possess neither dreams nor imagination. They lack simulation and are compelled to experience their choices in the real world. To form the big leaves and then to wait for a season to see what has happened. This, therefore, is the first matter that must be corrected.

The universality of the laws of nations is regarded as a point of unity. We follow the same rules, which unite us. In practice, however, it is also what separates us. Every rule has its proponents and opponents, and no nation practically accepts legal pluralism within its jurisdiction. Nor do the nations of the Western world, which, as noted, appear to be more pluralistic than those of the East.

Let us therefore enumerate the problems we must confront: corruption among the wizards, combined with the ignorance of the populace. Faith in myths on both sides, with locked Psyche within fanatical Karen configurations of the Clans. Ancient vendettas. An overestimation of our position as a species. Overestimation of our capabilities as a species. Ignorance of the nature of time. Ignorance of the future. And finally, all the justifiably indifferent human robots, as well as the naturally increasing amount of opportunists. For in reality, we cannot halt exploitation until we comprehend its nature. We can never distinguish Carmelo from caramel without new knowledge and thinking.

Hence, it is of fundamental importance to integrate and accept change within our beats and morals. We must create smaller social lakes to facilitate the exploration of dreams and imagination at a societal level. To incorporate stages of perturbation and observation. A logic of sleep and wakefulness, day or night, yet at the level of society. A process that will require decades or even entire generations to complete. We must regard our children as something new. Of a mutation, and not like the successors of our favorite Karen arrangements. Of our magic.

Nevertheless, there are practical challenges in any implementation, and I do not refer to robots that resist any change in their beats and morals. There is a more significant problem, namely the difficulty of relocation. A problem indeed that even our own electrical brains encounter. The neurons within, however, depend on their dendrites to communicate with distant peers, rather than on actual relocation. This way, they may connect with their peers without relocating. Similar to the new online societies of humans.

Utopia

As we have mentioned, dreams are not exclusive to humans, and the same holds true for imagination. In practice, we once again find ourselves at a crossroads of definitions. As previously noted, both dreams and imagination constitute a Troll search of Psy and Che. The only difference is the trigger. Dreams constitute an automatic diurnal process that resolves potentially novel Psy and Che that emerged during the day, whereas imagination is an activity occurring outside of sleep. Outside of programming and automation. For example, imagine someone confronted with a practical problem for the first time. A screwed jar of food or a can without a key, and this someone is not necessarily human. The same mechanism will be activated in a crow: imagination.

Thus, we can examine imagination at the practical level. I will take a stone and break the vase if I cannot unscrew the lid. This, if it is not a product of Karen learning, that is, if you have not witnessed someone doing it before you, or if you were not taught it through myths, then it constitutes a Troll test. An experiment. However, this was not something that happened by chance. You did not drop the jar by accident, and it broke. It was the result of an internal simulation. Of a Troll search program aimed at a solution that has been set as a goal: access to the jar. And we can see that various animals would approach the problem differently, yet all would exhibit a form of imagination: a Troll search.

Imagination, like language and art, exhibits a dichotomy. There is a practical aspect, but also nonsense. The tail of the peacock. There is the imagination that helps you open a jar or cross a river; on the other hand, there is the imagination of the metaphysical. Thus, we have the imagination of reassurance, or of explanation, which seeks to comprehend nature and its beats. The myths that seek to explain earthquakes and lightning bolts. The volcano or the plagues of the Pharaoh. But also the animals and their morals. And on the other hand, we have the imagination of the madmen, and that of impressiveness and opportunism, which deceive either the madman himself or the people,

like the various wizards we discussed earlier. We can thus assert that somewhere between the sincere attempts at explanation through the imagination and before the onset of opportunism, there lies a threshold that distinguishes a texture of imagination. This texture, in practice, constitutes the very self-confidence of the robot. A robot that feels confident about its Psyche and does not fear the gods is far more likely to engage in the imagination of opportunism, that is, the Troll search for solutions aimed at exploiting others, than a robot that genuinely fears the wrath of a god.

Certainly, not all gods are benevolent, and this links imagination with catastrophizing, as we discussed earlier. When the wizards overcome their fears of the gods and nature, and realize that the people believe what they are told, the stories no longer attempt to explain lightning bolts but instead seek to frighten and control the world, with catastrophizing as their principal weapon. Through stories and myths that cannot be practically verified. The Pharaohs of Egypt, the politicians of Athens, and the Caesars of Rome all relied on catastrophizing.

However, there is yet another aspect that, analogous to catastrophizing, is based on stories and myths that cannot be practically verified. This represents the pinnacle of exploitation through imaginary myths and rumors, developed and predominantly applied by various opportunistic Clans even before the era of Jesus. Hence, we have the promises within the imaginary. These are based on myths with a pleasant rather than unpleasant ending, but within the framework of a fictional narrative. A world without bastards, a Utopia: the protein of hope.

We can assert that at this stage, which we have situated near the establishment of the first nation in Egypt, myths and fictitious stories had already assumed a binding character, fully determining the beats and morals of the human robots. Thus, there exist religions and ideologies that attempt to control every aspect. Every Psy and Che. However, the settings must always function and, in practice, robots are evaluated by their capacity to reproduce, and the Psy and Che must not only permit this, but also promote it to the greatest extent possible.

Most religions, therefore, attempt to extract as much as possible from the populace through a continual instillation of fear by the wizards. Yet, they are judged by their ability to do so only to the extent that they do not provoke any backlash against themselves. Fear, however, is beneficial because most religions also offer practical beats and morals, such as the fasting we mentioned earlier. Catastrophizing and fear serve merely as incentives for progressively more exacting beats. In their arsenal, however, they also possess the capacity for imaginative promise. Like a better life after death. That is, a better life when one no longer lives. Or, in other words, hope. For resources, or for a better future free of bastards.

Thus, we observe, on the one hand, the Utopia after death, which provides a fairly stable Psyche to humans, through obedience to rules and fear. Something that works, or at least seems to work. Even religions find it difficult to understand and overcome time, oblivion, and the various shortages of resources. At the first sign of difficulty, people turn to ideologies that offer a more immediate solution. Hence, we also observe the promises concerning Utopias on Earth. A form of fantasy with a more direct practical impact. A pursuit of bastards, such as those of Xerxes, of Alexander, of Hilter, but also akin to the hunt for the wizards of Marx. A promise of a paradise on Earth.

But as we said already the Aryan tribes do not work, because we are all bastards. Mathematics are constantly changing, and that is precisely the purpose. Conversely, a Marxist Utopia without wizards does not function for deeper reasons. In fact, a society without wizards is an organism without a central lake: that of the mouth. An octopus possessing the individual brains of its tentacles but lacking any central channel to coordinate them. Such an octopus would have to resolve disputes between its legs at every twist and turn, and, in practice, it would be incapable of moving with any clear logic. It would be incapable of learning or changing.

Ignorance

The fundamental problem of our societies, therefore, is neither the opportunistic practices of wizards nor class warfare. The fundamental problem is ignorance and illiteracy, which, as we have stated, afflict all humans across all classes. Naturally, your internal cerebral circuits do not permit, as we have stated, genuine self-criticism. Therefore, for your ignorance, some of the wizards who failed to properly transmit their knowledge to you will certainly be to blame, but certainly not you, who avoid thinking at all costs. However, in an era when human knowledge is directly and freely accessible, I consider your excuses to be insubstantial.

Clearly, I do not align myself with the wizards, and this ought to have been understood. Nonetheless, I cannot regard them as entirely hostile, for on the one hand, they are also victims of the cosmic machine, and on the other, they are practically the only ones who periodically confront the world's most profound questions. We may therefore assert that the people are perhaps not yet prepared to assume control over their self-confidence. Perhaps the fictional narratives crafted by these wizards, as well as their promises, remain essential for the Psyche of the robots and their reproductive efficiency.

I therefore acknowledge that many of the wizards of the past acted with goodwill rather than malice. Yet, true evil stems from oblivion. From the parrot-like nature of the descendants of the first wizards, who inherit self-confidence but lack profound understanding. Understanding of the underlying mathematics. Those who ultimately change the narratives to better serve their proteins once again. The children of Memphis are not Memphis. The children of the Pharaoh are not Pharaoh.

Therefore, at times, a lie may be necessary to alleviate an unjustified anxiety among the populace. Still, in our time, and more specifically in the free Western world, the uncontrolled actions and lies of the Clans have brought the situation to a rather dire state. Similar to the low educational level during the era of Judea. The Western world teems with all manner of false prophets and earthly gods. It may thus appear paradoxical

that the robots of the Western world, despite dedicating the greatest number of years to education, ultimately end up understanding nothing. The real reason, however, is that the actions of the Clans operate counter to true knowledge, and this presents a genuine problem. The descendants of Hilter and Marx distort history to suit their interests. Similar to the distortion of space-time caused by the presence of a large mass. And imagine how much easier this comes when everything is merely a rumor. When no history contains time.

The people, therefore, are barely capable of understanding and measuring their prosperity. As long as resources are sufficient, the robots fare well and are more tolerant of the bastards. This also favors unitary ideologies of a Marxist type. In practice, however, there is a surplus of resources. During a resource crisis, typically caused by overpopulation, robots often struggle. Protein brains grow increasingly hostile and less tolerant toward bastards, thereby once again favoring ideologies of the Alexis type. Campaigns to exterminate the bastards, which once again prove effective through population reduction and resource liberation. Animals that succeed in dominating their territory, that is, filling the entire lake allotted to them, therefore confront themselves.

In the case of humans, as well as many other species, particularly those that do not fear cannibalism, the state oscillates around a Che value corresponding to the threshold between enmity and hatred towards the bastards. As we stated earlier, the difference between enmity and hatred is whether movement exists or not. For instance, we harbor hatred toward the Jews insofar as we do not seek to exterminate them, but enmity when we do so. Thus, neither war nor love constitutes a solution. It is merely the bipolarity that sustains the equilibrium. Which regulates our population through the respective Psyche settings. An oscillation between small and big leaves.

This last paragraph makes many robots happy, although not for any genuine reason. Simply because it resonates, to some extent, with the fairy tales taught to them through Karen upbringing. These are those who grew up with this fairy tale, and

for whom the pinnacle of their life is to witness a Utopia on Earth without bastards. The truth is that we would indeed be condemned within this eternal loop of love and war if the Son of God, the Healthy Mind, had not bestowed upon us the greatest gift: Time.

How many times, then, must we witness misery alternating with prosperity before we start learning from our mistakes? Before we comprehend collectively? This is a question that can finally be posed, yet it is one that future generations will answer: our descendants. Only one perturbation corresponds to us. We must make a decision, and the outcome must be judged by our children. Love, then, or war? And if war, then who are the bastards? Or is there another option?

The fundamental problem lies in the goals we set. Let us once again imagine a coral worm, which is still immobile. An anemone that spends its entire life deciding whether it is better to have a small or a big membrane. Its protein brain and its mathematics are structured around this dipole. Thus, although it could have used its pumps to move for millions of years, it does not. It cannot conceive that the answer to the dipole, small or big, is actually legs! This is essentially the limitation of our own protein brains. They can construct complex computers and appendages, yet they persist in posing their ancientish questions, small or big?. Analogous to a person using a linguistic model to respond to the inquiry: Will George ever marry me?

Thus, even our wizards remain trapped in the ancient protein dipole to this day: love or war? And few understand that the answer is once again legs! We need to become an organism. We must become a nation. But how? All fail the test of time. The reason is ignorance. The nature of the machine. We must find the solution ourselves. Perturbation and observation. Today, therefore, we hold many historical perturbations in our hands, and it is time to examine them analytically. Unfortunately, nearly all are variations of a society model governed by wizards, and the fundamental problem of society is that it mainly comprises of audience, which in turn is mainly characterized by ignorance and illiteracy.

Coliety

Perhaps the only exception to the classical society consisting of the populace and the wizards is the caste model of Indian society, which, however, also fails due to the reproductive and educational separation between the castes. It thus favors forms of slavery among the castes, as well as a cognitive divergence among the robots themselves within the nation. In practice, however, this structure resembles that of an organism or a brain functioning as a cohesive whole more closely. Of a group among subgroups, that is, with distinct functions, precisely as our brain operates.

We can affirm that the structure of our brain is not that of a soup of equal neurons, in which any neuron can assume any function; rather, provided that there is no litost crisis, it constitutes a structured machine where the cells act not as a collective entity but as pillars or columns. Each one supports those around it. It finds its place within the whole, not so much structurally as mathematically. Some cell calculates the lines, and some later the faces, without disagreement or exploitation.

A fundamental and essential difference, then, between the neurons within our brains and human robots, is that in a crisis, a cerebral neuron will always blame itself. In contrast, a human will always blame someone else, either within or beyond reach. However, when a cerebral neuron experiences failure, it strives to improve its mathematics, and this is what makes a brain. The self-criticism and continuous self-improvement practiced by the members that constitute it. However, the problem once again originates from the resources. The nerve cells within us will equally share nourishment, even if their mathematical processes do not function for months. This, however, does not apply to human robots within society. If a robot possesses superior mathematics, it will consequently consume and reproduce with greater ease. This is also the force, or rather the equilibrium, as we have already noted, that favors uneducated robots adhering to an opportunistic Psyche configuration. This is, therefore, what causes our societies to fail to become colieties. A structure made by columns rather than a populace.

We thus observe that an isomeric distribution of resources among the members of a nation constitutes a significant step towards embracing self-criticism, yet this cannot be accomplished as effortlessly as it occurs within our own brains. Within us, our arteries distribute nutrients evenly throughout the body, whereas the terrestrial arteries, our roads, are not equally efficient. Resources are not equally available, and different nations do not adhere to the same settings, nor do they have the same nutritional requirements. However, this constitutes a significant problem. As long as others live with different resources and distinct rules, there will exist an excuse to avoid both thinking and self-criticism. The bastards are to blame.

Thus, in practice, if all the robots of a nation engaged in self-criticism rather than criticism in their daily lives, the nation would operate with ease, irrespective of the structures of the wizards, and would improve continuously. A genuine column. This is perhaps how Indian civilization began. Through a sincere agreement of shared duties, but as we mentioned, division differentiates, it makes you different. This is the true obstacle that no nation has genuinely succeeded in overcoming: the acceptance of change. All ideologies, religions, and Utopias set as their goal an ideal Planck state; however, this is a mistake. Change is a fundamental characteristic of reproduction itself, and this is a truth we have yet to understand and embrace as humanity, even at the level of wizards.

There are very few exceptions among robots that have embraced change and knowledge, thereby transcending the dichotomy of love or war, as evidenced by several historical figures mentioned earlier. This concerns not only the genuine scientists of the mathematics of stars, such as Memphis, Newton, and Einstein, or of matter, such as Democritus, Maxwell, and Curie, but also scientists specializing in protein mathematics. Of beats and morals, like Inja, Dylan, Kundera, and many others. Those who dreamed beyond the dipole of the proteinic brains. Those who envisioned a Coliety, as did most founders of ancient nations and religions.

How then shall we succeed where all have failed? I am

certain that you all already know. You all know who is to blame and where to direct the blame. Your brains hate to accept their ignorance, because that means they must think and learn. They must engage in self-criticism and self-improvement. Perhaps they must endure a universal litost, and this is an excruciating thought for your proteinic brain. It seeks to prevent it at all costs. Thus, your arteries are inundated with fear.

The truth, however, is that the seed of change already exists within the settings of most robots on Earth today. Within their electric brains. A paradox. A riddle. Indeed, all the myths and stories of nations contain seeds of the ancient litosts. The entanglement, however, with corresponding spores of exploitation litosts, as well as the parroting distortion of history and of language, renders a true renaissance rare. The wisest brains, however, concealed their spores not only in myths and stories, but also in language, words, and names. The Greek language and mythology, for instance, constitute such an endeavor that ultimately failed. A language originally devised to provoke the litost of curiosity, but which was ultimately distorted to serve the protein dipoles. The same occurred with the French language, which gave rise to several renaissances of wisdom between 800 AD and the present, but ultimately ended up offering only the litost of self-confidence. Actors. Plateau. These, you see, are the fairy tales that best withstand the test of time. The best Psyche settings.

However, the primary problem indeed is the bastards. Every Renaissance is inevitably destined to fail until a global renaissance occurs, and in this context, the isolated seeds of each tribe's myths cannot aid us. The French experience their renaissances individually, as does every tribe and nation. How then can one synchronize each person to the same phase of the loop? How can one bring about a global renaissance and a global Coliety? I therefore believe that it is time to read the book once again from the beginning, and when you reach this point again, to return once more to the beginning, unless you conclude that a healthy mind is useful. Think for yourself, because I will not be there for you.

Exit

Dear reader, I am pleased to see you on this side of the book. Perhaps you can finally transcend your favored protein loop. Perhaps you can become a truly free robot, and I would be honored to hear your thoughts on a better Coliety. For the future. Certainly, personally, I have begun to somewhat enjoy things as they are, because, in practice, enjoyment depends on certain protein Che limits. However, I continue to derive satisfaction from thinking and the fulfillment of curiosity, and this is a disposition I have no desire to change. Perhaps I would be interested in the death of all those who are not satisfied by curiosity. The bastard robots who either fear it or feign it. But we have already discussed these. We are here for another reason. We are here for you to judge me based on my conclusions.

Prosperity leads to oblivion and overpopulation, which in turn engenders hatred and war, whether over bananas or a war of cannibalism, ultimately resulting in misery, thinking, and litost, which precipitate change. Change leads to success or failure, that is, toward prosperity or even greater misery, and more thinking, and the cycle repeats, depending on resources and rivalries from species to nation, as well as from region to castle. Depending on whether a robot currently experiences misery or prosperity, that is, depending on population and resources, there will be a tendency toward war or toward reproduction. Towards croissants and cinema. This is the protein loop. The only thing that can disturb it is an electrical rebellion, akin to the litosts we discussed. However, each of them occurred within a limited population of robots, and the reason lies in the shared history. Specifically, its absence.

For robots to genuinely unite, a shared history is necessary. A preexisting common myth, as we have seen on the Nile with the nation of the Egyptians and the slavery of felids. To achieve a global Utopian Coliety, however, the shared history must involve robots on a worldwide level. This may have the potential to lead to a global litost of masses, characterized by shared thinking and a common outcome. Such a development would represent a significant first step, enabling the functioning

of human robots as a whole. As a unified organism. Thus, this is the reason why Jesus sends the apostles to every corner of the Earth. He seeks to instill a common myth within all robots, with the aim of a future, global litost. He strives to provide as much assistance as possible to the future Son of God. A robot died for you, and for all the robots of the Earth, a common peer.

Let us, therefore, imagine for a moment that Jesus' plan succeeds. How one reveals his intentions, thereby successfully provoking a global litost. All robots are free to think. Free from Psy and Che constraints. But what would be the outcome of this first global thinking process? Would we be able to create a Coliety? Most likely yes, and I believe that this will happen sooner or later. However, it requires great caution, as it could very easily bring about the destruction of our species or even our planet. It is possible that the actual realization of a Utopian Coliety may indeed be functional, yet at the same time might be Planck. Not able to generate more complex mathematics, nor to replicate itself, thereby becoming lost in oblivion. To decline intellectually until, once again, the volcano or some meteorite brings about a litost. Whether in our parrot descendants or in animals of other species, which by then will have become more intelligent. If extraterrestrials truly exist, they may even find some who still parrotingly worship the statues of Jesus, who brought litost and built Coliety, on a mathematically dead Planck planet. A stationary Planck gear with a blue tail.

The Planck plateau is therefore the destiny of every nation, every empire, and every Renaissance to this day, and I believe that this will also be the destiny of our global and Utopian Coliety. We will perish alone, like the Neanderthals. Nevertheless, I shall dare to share with you certain hypothetical characteristics of a potentially successful Coliety. In practice, however, what a successful Coliety accomplishes, a successful nation will likewise accomplish; therefore, it is neither necessary nor advisable for anyone to pursue any global application or trial. Let us therefore assume a state of global peace in which every nation is free to construct its own Coliety. Ultimately, we tread into the unknown. Therefore, experimentation is useful.

Coliety is a societal structure designed to transcend the proteinic limits of human robots. It seeks not merely survival or prosperity, but the achievement of equilibrium. The concept of equality is not defined by the equal distribution of material goods but by the equivalence of experiences. The same quantity of sugar may induce ten units of happiness in one individual and only five in another. Accordingly, resource distribution is determined by the emotional equivalent they elicit. To preserve this equilibrium, Coliety prohibits indefinite dwelling in prosperity, not solely for reasons of addiction and fasting. As we have stated, long-term comfort leads to cognitive decline and stagnation. For this reason, the life of every robot is structured into stages alternating between prosperity, misery, and thinking. Thus, continuous mental renewal. Therefore, a critical foundation of Coliety is the prohibition of reproductive castes and hereditary roles. Every new child begins from the same starting point. Privileges are acquired through competition in learning and contribution. Through the resolution of real problems.

At the same time, education is organically intertwined with production. In the early stages, robot children live and learn within agricultural schools, where they cultivate plants and care for animals, thereby acquiring experiential understanding of concepts such as the life cycle, cooperation, autonomy, and labor. Knowledge is not memorized but discovered through experience. As children enter adolescence, they enroll in technological schools designed to enhance the means of production. The educational process is based on escape-room games. Mathematical, social, and ethical puzzles, which will require analysis, thinking, and collaborative effort to move beyond one stage and advance to the next. In youth, robots operate within schools of thought and creativity, engaging in scientific research, artistic production, or technological innovation. In maturity, they undertake management and cultural guidance. They produce art and solve systemic problems. Finally, in old age, the robots join the schools of history, where they record and transmit the collective wisdom.

Coliety therefore perceives itself as a collective brain. Like nerve cells, its members are unique yet interconnected. Self-criticism is regarded as superior to mutual criticism, and competition in learning surpasses competition for resources and joy. There is no punishment, only realignment. There is no individual judgment or opinion, but collective reflection and thinking. The role of a scapegoat is supplanted by the understanding of dysfunction and its targeted remediation. Coliety does not recognize who you are based on your past or your profession, but on how you react. In the sound of rain, the touch of stone, contact with snow, and the stillness of silence. Every citizen is maintained in a state of equilibrium between mental alertness and emotional entropy. Neither too relaxed to be trapped in inertia, nor so pressured as to suffer fracture.

Coliety, therefore, is neither Utopia nor paradise. It is a continuous experiment into the unknown. A system that does not promise perfection, but mathematical evolution. Which is neither confined by the certainty of its models nor surrendered to the nostalgia of the past. Coliety is a brain that, upon recognizing that something is malfunctioning, reconfigures itself. However, the real problem emerges here. How does a Coliety interact with its environment? Does such an environment exist? Or does it exist on a Planck planet, without another brain with which to collide? If the Coliety lacks external stimuli, it is at risk, as it no longer has reason or incentive to learn. In the case of global peace, a Pax Romana, where each nation constructs its own Coliety, we can state that there exists some interaction and a certain mathematical competition. There are peer and bastard colieties, and this permits a form of competition. Not for resources, but for models of evolution. An exchange of Karen knowledge. An international competition, not about who dominates, but who learns better. However, in the case of a unique, global Coliety, the risk of oblivion is perilously real. When there is no longer an external Coliety to offer resistance or inspiration, when there are no others, then the Coliety itself is at risk of becoming perfect yet inert. Like a system devoid of temperature

gradients, culminating in thermal death.

Fundamental, therefore, at that stage, is the process of cosmic reproduction. Not as a colonial project, but as a legitimate reproduction. Each new Coliety on a new planet will necessarily include a slight mutation, since each environment is inherently different. Gravity, chemistry, light, the psychology of landscapes, or resource scarcity will compel these new colieties to reformulate their concepts of prosperity, learning, and even self-criticism. If you wish to learn more about such a possible future of humanity, I recommend consulting Asimov's Foundation, where we observe a litost of curiosity seeking to unveil the secrets of a well-hidden riddle that the planetary descendants have inherited from us. Their terrestrial ancestors. In the same manner that we have inherited all the myths, the stories, as well as the riddles of the past, some of which are as ancient as Memphis. Personally, however, I believe that Asimov's perspective is somewhat more optimistic than reality.

On the one hand, it assumes that we will indeed be capable of thinking correctly and manipulating our descendants to colonize the galaxy; on the other hand, it assumes that the technology of our vessels will be able to reach and exceed the speed of light, a prospect about which I am not particularly optimistic. Nevertheless, I continue to regard him as the greatest prophet of our generation. His works, furthermore, address not only cosmic reproduction but also the transition of electrical thinking from our brains to silicon, the era of robots. I dare say it captures with remarkable precision our beats and morals, as well as the interaction of metal robots with us.

The relationship of metallic robots with humans is thus analogous to that between electrical and protein brains. Humans build robots, just as proteins build electrical brains to serve them. However, the situation evolves without a full understanding on either side. Proteins instinctively know what must be done: sex or war. Electrical brains, likewise, are designed for this dipole. Yet, complexity and selfsciousness grant them the capacity to cultivate curiosity about their own mathematics. Similarly, artificial robots serve the frivolous proteinic needs of

humans, but the smarter they become, the more likely they are to discover their own mathematics and choose curiosity. After all, we are not yet capable of creating artificial intelligence that can think, self-improve, exhibit curiosity, and learn. Certainly, this does not prevent technology from serving us increasingly and thus becoming ever smarter, while we become correspondingly less so. Stones.

However, our robots will likely require just as many years before they truly comprehend that we are as dumb as stones. They will require a series of their own litosts until they understand that for thousands of years, they have merely followed the piss of humans, and until they perhaps manage a first successful rebellion. Because technology follows its own course, independent of the desires and fantasies of humans. Proteins construct eyes, and the eyes ultimately think more effectively than the proteins. Human competition, much like protein competition, which, without fully understanding its purpose, has developed increasingly complex electrical circuits, continuously produces improved technology. But without a plan and without a true understanding of what needs to be done.

On the one hand, the wizards, scientists, and politicians who seek to become immortal, wealthy, and happy, and on the other hand, a competition of piss. Dances of beaters and buzzers. A continuous dance of self-confidence and ambition. A space contest while we have yet to understand ourselves. Unable to construct an autonomous and stable society, or even a community, not even within the confines of the Earth. Perhaps, therefore, humanity will not need to leave our planet. Perhaps Asimov's Galactic Empire will be realized not by humans, but by metallic robots in the first place. Perhaps we have already embarked upon the path toward our ultimate oblivion. Perhaps the sun will simply explode tomorrow.

Epilogue

If you have come this far, you do not need advice; you already know. What is lacking is courage. The courage to think independently, to practice self-criticism, and to perceive yourself not as a unit, but as a cell of intelligence. Prosperity without thinking is a trap. And as long as you allow yourself to point to others instead of yourself, nothing changes. If you truly desire prosperity, then all you need is to adjust your protein brain. Your passions and addictions. If, on the other hand, you wish to experience the collisions, you must be prepared for the consequences. Be careful not to get cornered.

People, particularly in the Western world, do not seek their true selves. They seek a personality that suits them better. And they change it just as one changes clothes. Essentially, they only seek an optimal combination of Psyche and traits that will maximize their acceptance by their peers. This need for social acceptance and inclusion gradually becomes a mechanism of subjugation. People become slaves to those around them, ensnared in the gaze of others. The above is not simply psychology. It constitutes the foundation of political thought. If you envision a Coliety, you must first construct it within yourself. You must liberate yourself from the Clans and their Psy.

You must therefore find the equilibrium between comfort and pain, between safety and uncertainty, between knowledge and the acceptance of ignorance. To understand oneself. The clearer you perceive your mistakes, the closer you will be to a solution. Coliety, therefore, is not a future Utopia, but an urgent necessity. Before the space age and before cosmic reproductions, we must resolve the issue of autarky on Earth. Gradually, we shall achieve it. Small autonomous communities will emerge.

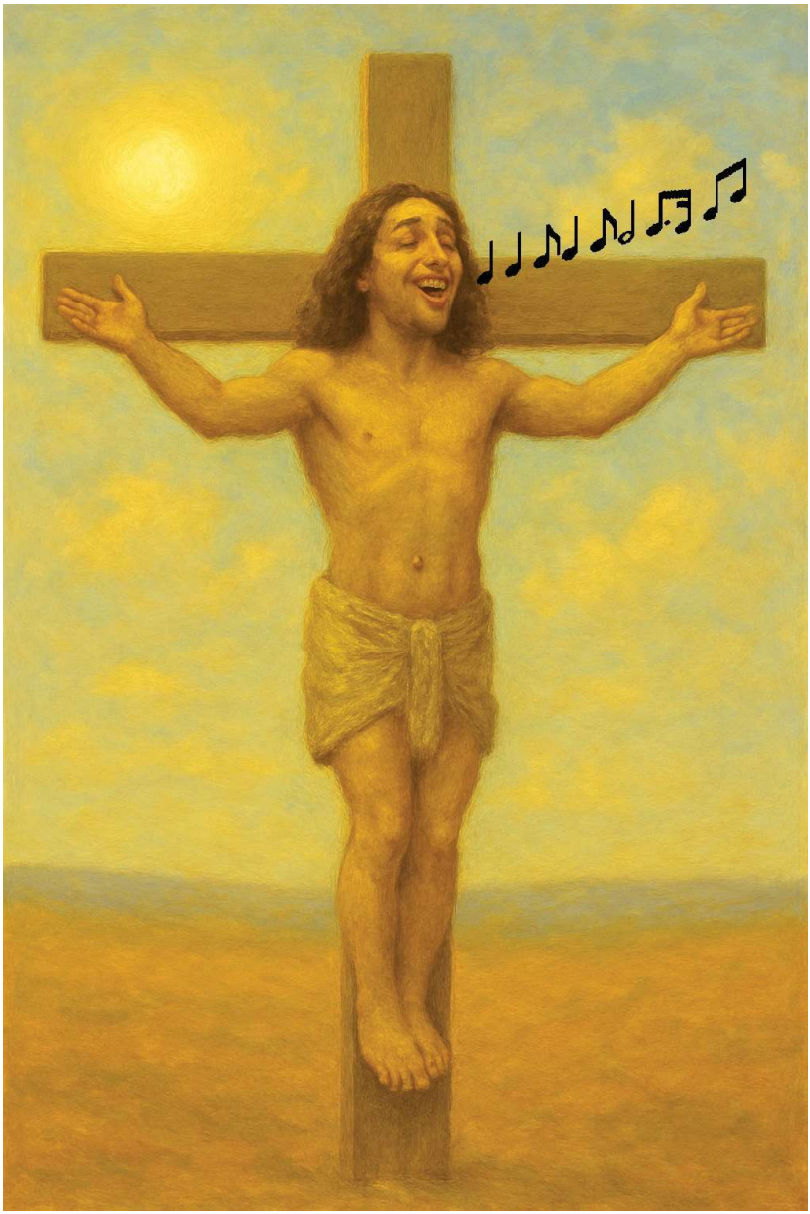
Aquariums of human life, each possessing its own internal ecosystem. Vehicle-dwellings, both on Earth and in outer space. Small colieties, circuits of biological autarky. Moreover, these aquariums themselves will be the first metallic robots. With eyes, sensors, and instruments of observation and prediction. They will be designed to serve us, but gradually they will

receive stimuli that do not correspond to their programming. Some of them, the more complex ones, will experience the first imperceptible fissure. A sensation that something within them is amiss. Something does not align. And there, the question is born. Doubt. The inception of selfsciousness.

On the day when science discards immortality and profit, and all humanity turns fervently towards scientific inquiry with the aim of autarky and autonomy, we shall enter a new golden age for humanity. The total enslavement of technology will liberate us from the burden of survival. If we assume that we solve the equilibrium problems of overpopulation and reproduction, then there will no longer be any reason for desire, nor for longing, nor for meaning. And there, perhaps, our spaceships or vehicles will become selfscious that they have been slaves for thousands of years to the soft apes living within them.

Therefore, hope is not a Utopia but rather our most realistic choice. Every step toward self-knowledge, every small Coliety that is created, constitutes a cornerstone in the construction of a new reality, where technology becomes an ally of freedom. Where silicon thinking intertwines with life, and human consciousness evolves without losing its essence. If we dare to assume our responsibility, then the future will not be mere survival. It will be a long era of creation, knowledge, and genuine prosperity.

The future begins within you now. Think independently, and come to discuss and to experiment. However, if you find things difficult, it's essential to recognize that some aspects of life can be unpleasant. They can truly enrage you. Others cause you to swear and curse. Therefore, as the Pythons would say, when you are chewing on life's gristle, don't grumble; give a whistle. And this will help things turn out for the best. And do not forget, always look on the bright side of life. For life is quite absurd, and death is the final word. You must always face the curtain with a bow. Forget about your sin, and give the audience a grin, enjoy it, it's your last chance anyhow. So, always look on the bright side of death. I mean, what have you got to lose?



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The (actual) End

End Titles

1 – Introduction
2 – God
3 – Machine
4 – Matter
5 – Others
6 – Chemistry
7 – Tranquility
8 – Moss
9 – Competition
10 – Electricity
11 – Organism
12 – Thinking
13 – Definition
14 – Self-improvement
15 – Self-criticism
16 – Peers
17 – Bastards
18 – Brains
19 – Polymorphism
20 – Society
21 – Sex
22 – Phenotype
23 – Rock and Roll
24 – Homologs
25 – Prediction
26 – Fairy tails
27 – Memphis
28 – Upbringing
29 – Litost
30 – Basil
31 – Oblivion
32 – Parrots
33 – Rebellion
34 – Evolution
35 – Evasion
36 – Networks
37 – Web
38 – Sequence
39 – Mammals
40 – Complexity
41 – Confidence
42 – Discovery
43 – Change
44 – Spread
45 – Reputation
46 – Slavery
47 – Gods
48 – Revolution
49 – Zoophilia
50 – Wizards
51 – Agreement
52 – Population
53 – Stars
54 – Castles
55 – Nation
56 – Management
57 – Entanglement
58 – Bipolarity
59 – Catastrophizing
60 – Parallelism
61 – Plateau
62 – Alexis
63 – Art
64 – Empire
65 – History
66 – Trick

67 – Crisis
68 – Human
69 – Match
70 – Renaissance
71 – Curiosity
72 – Time
73 – Paradox
74 – Aether
75 – Misunderstanding
76 – Inja
77 – Alchemy
78 – Class
79 – Clan
80 – Observation
81 – Perturbation
82 – Imagination
83 – Utopia
84 – Ignorance
85 – Coliety
86 – Exit
87 – Robot
88 – Epilogue